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PHILADELPHIA, JANUARY 18, 1934

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ONE BOOK A WEEK

TWENTY-FIVE SERMONS BY DR. FOSDICK

Just around the corner from where I am writing rises the magnificent belfry of the Riverside Church. On Sunday mornings, even as early as ten o'clock, there is a long queue of people waiting for the doors to be opened. It reminds one of the old days when the line formed early in the morning outside of Plymouth Church in Brooklyn or of Trinity Church in Boston. I suppose people asked each other in the days of Beecher and Brooks whether "this will ever happen again?" and here it is happening every Sunday morning. Another interesting thing about this waiting swarm of people is the large number of youth in it. Perhaps the proportion of youth is larger than it was in the waiting groups before either Plymouth Church or Trinity—although Brooks did attract youth in large numbers. Often the crowd at Riverside is so big that many of the people have to be accommodated in the hall under the Church where the sermon is transmitted to them over loud speakers. It is all very interesting and one finds himself asking again and again: What is the secret of it all? Or: Is there any secret? If there is no secret: Why are the crowds not found in front of the other Churches?

The volume of twenty-five of the sermons of Dr. Harry Emerson Fosdick recently published by Harper and Brothers under the title: "The Hope of the World," throws much light upon the query. The sermons do not wholly reveal the secret of Dr. Fosdick's power, because there is the personality of the preacher in the pulpit—a very dynamic and magnetic personality—and the eloquence which can never quite be projected to the printed page, although perhaps rather more of Dr. Fosdick's eloquence gets into the printed sermon than does that of most orators, for no small part of his eloquence lies in the flow of arresting sentences and words that awaken responsive chords. There are no

trite sentences here, no worn-out formulas, no conventional phrases, no hackneyed terms. It is always deep calling unto deep, the touch of morning awakening morning in the listener's heart. So, from the printed page alone one can form quite satisfactory answers in the quest of the secret of Dr. Fosdick's popularity and power.

In the first place as one makes first glance at these twenty-five sermons he notes—he cannot help noting it—that they all deal with the real, the big, the vital, the universal problems of human life. What Emerson, in his famous Harvard Divinity School address said of a preacher he had recently heard, namely, that he seemed utterly removed from the world in which his listeners were living and had no consciousness of either nature or human lives, could never have been said of Fosdick. There is on every page that identification with humanity, that intimate sharing of the aspirations and defeats, the joys and sorrows, the questionings and perplexities of humanity that is always the secret of power. The last man in the world with whom one would, at first thought, compare Dr. Fosdick is Cardinal Newman. And yet there is in these sermons of Dr. Fosdick something of that insight into the workings of the human soul—"uncanny" insight, Caird called it—which sets Newman's sermons apart from all others. I imagine that every Sunday there are many men in Dr. Fosdick's congregation who forget they are in Church and think the preacher is speaking to them alone—answering the one burning question in their mind, lifting them out of the particular pit into which they have fallen. Of course Dr. Fosdick is a great reader—no one could understand the intellectual, moral and spiritual problems of his time as he does unless he were—but I imagine he is also a constant reader of human souls, unless he has got that exceedingly rare gift of sympathetic imagination that Phil-

lips Brooks had who seemed to know what all sorts and conditions of people were thinking without ever coming into very intimate relations with them.

The next thing one notices is that the gospel Dr. Fosdick preaches,—whether expressed in the terms you or I might use or not; the answer he has for the quest of the soul, is the big, eternal, cosmic truth of the reality of God and the transcendent possibilities of personality when it is unreservedly thrown open to Christ. God pulsates on every page. The answer to the soul's quest is not belief in God as intellectual assent alone, not the constant repeating of the creeds or singing hymns of faith alone, but of making God the most real thing in one's existence—more real than sun or trees, father or mother, wife or child, business or play. God in us, so real that we think of Him more than of any other, are always conscious of His presence, this is what brings assurance, joy and peace. So, too, we discover our own personality, its potentialities, its freedom, its salvation in Jesus Christ. It is a great relief after finding so many of our preachers trying to satisfy the cravings of immortal souls with trivial truths, and trying to minister to minds diseased with discussion of flashy topics, and wasting the precious half hour a week accorded them, in preaching journalistic slang, to turn to a pulpit from which there issue each week the counsels of the Almighty, the satisfying water of life, sermons as big in content, as rich in healing, as sublime in words—or at least the best approach our poor human tongues can make—as the words we have just sung from the Psalter or read from the Gospels. There is something wrong with that pulpit where the utterance, either in content or in expression, is in glaring contrast to the words of the Bible that have just been read and the immortal hymns that have just been sung.

—Frederick Lynch.

WHY DO THE YOUNG PEOPLE I KNOW GO TO CHURCH?

(The following discussion and the points presented therein have been gathered directly from young people themselves. Most of the material was secured in answer to the question, "Why Do You Go to Church?")

I have divided young people into three groups: (1) Those who attend Church because of the spiritual values they feel that they derive from a Church service. (2) Those who attend for various lesser motives. (3) Those who do not attend Church at all and rather pride themselves on not doing so.

My topic limits me to a discussion of the first two groups and their motives. Let us consider the first of the two—the group which attends because of deeper spiritual desires. The following are some of the answers received from members of this group in response to my question, "Why Do You Go to Church?"

(1) The spirit of a Church service brings one closer to God than any way except individual prayer.

(2) As a college student one girl cannot imagine the life of any college student without the inspirations of a Church service.

(3) God does so much for us that it is the least a Christian can do to express appreciation by spending one hour a week in Church.

(4) Individual worship is fine, but the

group worship of a Church service adds a very necessary touch of fellowship.

Let us next see what are the reasons given by members of the second group. These reasons are absolutely truthful and also very frank. They were given by one young person to another and so are perhaps even more frank than if told by young people to a minister or elder. Here are some of the answers:

(1) Church seems to be the logical place to be on Sunday.

(2) Force of habit.

(3) They go with friends or because other young people are there.

(4) There is good music for those who enjoy such things.

(5) Church attendance seemed at first a duty, now the service seems rather interesting.

(6) Some young people are members of the choir and must attend from a sense of responsibility.

(7) Parents make some go to Church against their will.

We realize that these motives are not the best. Nevertheless, they are the real ones in many cases and there is no use trying to ignore them, for they do exist. This fact, however, is apparent: even if the young people are there because of undesirable or lesser motives, they are there and the Church has the opportunity to improve the motives.

Since it is much easier to state why young people do not attend Church than why they do, I shall give some of those

reasons. First, the Church program does not appeal to them. The Church must make its program attractive enough to outshine other Sunday attractions without cheapening or commercializing its services. Very often the Church programs are unvaried month after month. It would arouse interest among the young people to have a sermon for them occasionally. I do not mean that our intellects are incapable of following sermons for older folks. Rather such sermons are challenges to us to penetrate and find the real meanings. But sometimes it is nice to feel that someone is trying to help us solve our own problems. The talks on Vesper Hill at Camp Mensch Mill are good illustrations of what I mean.

Secondly, the young people have no part in the program. I realize that the Church is a place to receive instruction and help from the trained mind of a pastor. Therefore, I feel that if the young people of any Church have grounds for such a complaint, the Sunday School should remedy them by giving the young people opportunity for self expression there.

In conclusion, I wish to state again that these facts are not all pleasing and flattering. Nevertheless, they represent the true ideas of young people of the Churches of today. Our challenge to you is this: If you wish to have us attend Church services, give us something which will make us want to come back again.

Dorothy A. Witmer

Collegeville, Pa.

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EDITORIAL

YOUTH SPEAKS ITS MIND ON RELIGION

It will no doubt prove of unusual interest to Reformed Church people to hear the following report on some frank talk on religion by our young people. The one group to which we refer was composed entirely of Reformed Church young people. The other group was made up of members of many denominations.

In making these reports let us remember that frankness is undoubtedly one of the leading characteristics of the present generation of young people. Another characteristic is a sincere purpose to remedy outmoded views of belief and conduct. Young people are indeed frank to a fault, at times revealing the most secret things of their minds and lives, and expressing their convictions regardless of how their utterances may hurt. If therefore adults do not know the mind of youth today, it is their own fault.

The Reformed Church group consisted of a number of young people who were asked to speak their mind on the question of "How to Get Sunday School People to Stay for Church." The occasion was the Conference of Christian Education of Eastern Synod, held at Wernersville, Pa., last September. A pastor and a Sunday School superintendent chosen in advance to do so, had addressed the conference on the question. Then came an array of young people representing both sexes, who were students at our educational institutions at Collegeville and Lancaster. They were also appointed in advance of the conference so that their answers to the question were carefully thought through and worded. The first speaker for the young people was a young man. In rather blunt language, he criticised the answer given by the superintendent who had just taken his seat. To this young man religion seemed so vital and vigorous a thing that not even the fear of offending a good man, could be allowed to stand in the way of attempting to remove a misconception which, according to his way of thinking, kept young people from aligning themselves enthusiastically with the Church. He pleaded for a virile, heroic type of religious faith and action in order that religion might be able to meet the requirements of our modern complex materialistic life.

Then came a young woman. Utilizing the class room method required and followed by high grade college stu-

dents today she reported with scientific precision on her assignment for the conference. She told how instead of merely stating her own mind on the matter, she had put the question on which she was to speak, to a large number of friends. Her report revealed that she had found three types of young people among those interviewed. Some young people, she said, are antagonistic to religion. Of these there were only a few in the group she interviewed. Then there was a group of young people who stood as it were on neutral ground, ready to respond to religion if the form of its presentation had the power of attraction peculiar to the spirit of youth. The third group, was a small substantial group that took religion seriously and was ready to pay any price and to put up with any handicaps in the way. The speaker gave concrete literal quotations of what these young people said to her regarding their attitude to religion and in particular to Church attendance. Then she concluded by saying, "Here are the facts; I leave them with you for what they are worth." The suggestions thus offered by these young people on how to get young folks to attend Church sounded strangely frank and open to a minister's ear, for seldom does he hear the mind of youth express itself on religion with such straightforwardness. To the credit of the fifty or more ministers in attendance, be it said, they preferred to listen respectfully, without a single criticism or protest.

The third speaker for the young people was a theological seminary student. His mind was on the changing order, and the type of Church leadership required in the future. Without mincing words he said, in effect, the short-cut method to get young people to Church, is to start at the portals of the theological seminary and raise the entrance requirements high. The difficulties in the way were admitted, the solution was assumed in spite of the difficulties, and demanded by the conditions confronting religion.

The interdenominational group of young people represented a State Teachers' College for Women. Dr. C. H. Huffman, a member of the faculty, and superintendent of our Sunday School at Harrisonburg, Va., gave a report of a very careful study of the question he had made based on the unsigned answers of 150 students, to a specific question directed to them to discover their attitude to Church-going. Incidentally, this report should be published in

full. At this place we can only touch on several high spots. Only 2 persons among the 150 stated that they were antagonistic to religion. The answers of the other 148 were exceedingly interesting. They ran the gamut from flippancy to cover up deeper religious convictions, stereotyped current excuses and other superficial reasons for non-attendance at Church, to earnest pleadings for a strong vital pulpit message that will satisfy individual spiritual hunger and that will challenge virile sacrificial living, so that the righteousness of God may have the right of way in men's thoughts, and that his Kingdom of love and human justice may be ushered in speedily.

Nothing we have experienced in recent months has done so much to steady our faith in the presence and power of God in the hearts and lives of people today. Most assuring and promising is the fact, that youth in spite of the natural limitations that go with that period in life, has the religious zeal and courage to challenge the pulpit in this way. Indeed, "God's in his heaven—all's right with the world."

—C. A. HAUSER.

* * *

A THREATENED SECESSION

The *Christian Century* of January 10 prints a very thoughtful article entitled, "Palmer and Barth: A Contrast," by President George W. Richards, referring to him as "one of the best known and loved of America's religious leaders." Reporting the various positions of distinction held by Dr. Richards, the *Christian Century* states that during the past quadrennium he was President of the Alliance of Reformed Churches Holding Presbyterian Systems Throughout the World, and then adds in parenthesis, "Yes, that is the official title!"

We mention this for two reasons—first, to call the attention of the *Christian Century* to the fact that they did not quite get the title correctly; and second, to emphasize the fact that we are members of this Alliance of Reformed Churches Throughout the World Holding the Presbyterian System, and are, therefore, particularly interested in all our fellow-members of this Alliance.

Many of our readers are aware of the fact that a Plan of proposed Union has just been completed by the Presbyterian Church in the U. S. A. and the United Presbyterian Church, two of the honored members of this Alliance. Believing heartily, as we do, in the fundamental soundness of both of these denominations, it grieves us to learn of the militant opposition to this desirable union by men who seem bound to stir up trouble, apparently at any cost.

Dr. J. Gresham Machen, of the Westminster Theological Seminary in this city, with a pugnacious attitude that is unmistakable, threatens secession in advance. He claims that the proposed plan involves a compromise between two things which are mutually exclusive—namely, Christianity and Modernism, and asserts that "the Christian elements in the present Presbyterian Church" will continue under its present Constitution and will positively refuse to enter into the proposed Union, in order to preserve their pristine purity. His chief objection, as stated in the press, is that the proposed Plan of Union embodies as an "historical interpretative statement" the Confessional Statement of the Reformed Faith, adopted by the United Presbyterian Church in 1925. That Statement is objectionable not only in its "denial or omission or obscuration of necessary elements in the Reformed or Calvinistic system of doctrine," but also, underlying all of that, in its "wrong teaching about the Bible." The uncompromising professor rejects the assertion of the Confessional Statement, that the Scriptures are "the supreme source of authority in spiritual truth". He is sure that the Modernists will use this assertion to give comfort to what he calls "the central error of the present day," which is that "there is such a thing as 'spiritual truth', as distinguished from scientific truth or historical truth, and that it is only in the sphere of that 'spiritual truth' that the Bible is infallible or supreme." Against such heresy he thinks intolerance becomes the *summum bonum*.

The opposition of Dr. Machen may be lamentable, but it is certainly not surprising. Those admirable folks, the

United Presbyterians, are not the only people who are objectionable to him; if he had his way the majority of those now in the Presbyterian Church would be read out of the Church in a jiffy. We wonder if there is any hope of forgiveness for one who is bold enough to ask just how many, in addition to himself, would really be permitted to remain—if he had his way.

* * *

AN EXHIBIT EXTRAORDINARY

A recent issue of one of our city evening papers tells us that an exhibit extraordinary will be staged in Convention Hall, this city, during the late Winter, to be known as a "First Good Cheer Exposition". This exhibit is being organized by brewers, distillers and allied industries to signalize the repeal of the 18th Amendment. Daily lectures are planned, at which time "the proper (?) use of beverages, correct use of glassware and the sort of spirits to be used in cookery will be emphasized." These united interests announce that more than \$3,000,000 worth of rare wines and liquors will be on display.

We can visualize the citizens of this city and the surrounding country thronging the doors of the Convention Hall, to view the exhibit and to be patriotically enthused and informed as to what brands they should drink, what manner of glassware should be used in dispensing the fiery fluid, and what kind of spirits should be used in preparing our meals. All of which, when patriotically done, will give substantial aid in raising the tax quota—so essential for saving the financial life of a great Nation.

On another page of the same paper a blocked article appeared, giving "a few pertinent facts about the drinking habits of Billy Penn and Miss Philadelphia." Here are some of them. We are told that they are based upon conversations with managers and officials of the larger central hotels and restaurants: "1. A 14 year acquaintanceship with bath-tub gin, bootleg Scotch, Jersey lightning and tarheel moonshine has alienated the Philadelphia tongue from the finer drinks. 2. *Young America* has to learn the fine art of drinking; while their elders, grooved in habits of the Prohibition period, *must be stirred out of their ruts*. 3. Even the old-timers have forgotten what wines go with what foods, and have to begin all over again. 4. Another 30 days and flasks will be passe—they are rapidly passing out of the picture. 5. Veteran barkeepers mark this change: *More women are drinking in public than in 1920. Many learned in the 'speakes'.* Furthermore, the ladies 'take it straight', or strong drinks with whiskey and gin bases."

Amidst these "pertinent facts", perhaps the most distressing is the increased number of "ladies" who drink. Surely little needs to be added to make respectable, sober-minded citizens of this city and Nation hide their faces in shame. A pertinent question might be asked right here: *What are the Christian ministers and their Church members doing to stem this flood-tide of mad intoxication and ruin?*

—A. M. S.

* * *

"WE ARE AMAZED"

Under the above heading the *Christian Leader*, the able organ of the Universalist Church, says editorially in its issue of January 6: "Two denominations have just effected an organic union without much throwing of brickbats and without any charges of selling out, steam roller, gang rule or disloyalty. Six hundred and seventy-five thousand members are involved. The two Churches are the Reformed Church in the United States and the Evangelical Synod of North America. The thorny question of name was settled by calling the new body the Evangelical and Reformed Church. Thus two children of the Reformation, now grown up, make a partnership, or a home, or a wonderful new machine for service. We are amazed that such stiff, hard-headed, determined Christian bodies should do such a thing; but then, we have to remember they are not liberals."

Our good friend who wrote the above gracious reference to the organic union of our Church with the Evangelical Synod of North America obviously continues to feel some

repercussions of the high-powered explosives which have been shaking the circumambient atmosphere of New England in recent months over the well meant efforts to create a Free Church of America out of Universalists, Unitarians, Humanists, et al. He seems, moreover, with his native shrewdness, to sense the fact that those who profess to be theological "liberals" may, at least conceivably, be less liberal religiously than those who are labeled as comparatively "stiff, hard-headed and determined." The very idea is really a liberal education.

* * *

THE SELF-TAUGHT MAN

In a certain village there was a painter who taught his young son to paint. And the boy soon learned all about inside and outside painting, but his father knew nothing about the grains of wood, neither was there nearby anyone to teach the boy graining.

And the boy said to his uncle, who worked in wood, "Please make me big panels of wood that will show the best of grain, knots and all, as I wish to try to learn graining." And the uncle finished for him big panels of wood that showed fine graining. And the panels were of oak and cedar and chestnut and walnut and maple and mahogany.

And the boy studied the grain of the woods and did his best to copy them on wood. And the boy became a young man and painter, but he would do no graining, for he said, "No man hath taught me to grain," albeit his father had permitted him to grain the rooms of his home. And the young man finished one room in oak, another in walnut and one in maple and one in mahogany, and he said, "It looketh good to me, yet dare I not say, 'I am a grainer', for no man hath taught me."

And it came to pass that the "big man" of the village built a mansion, and when the time came, he said, "Now shall I get me a great grainer from the big city to do my work."

And the great grainer came and looked upon the house, and he said to the "big man", "Is there any one here who can help me?" And the big man said, "Yes, there is a young house and barn painter here, but he knoweth nothing about graining."

And the great grainer learned where the young man lived and he went to his house and he inquired of him if he would help him, and the young man said, "Yes, gladly", for now he could learn something about graining.

And as the great grainer was about to depart, he said, "And who grained these rooms?" And the young man said, "I did, but I know nothing about graining, for no man hath taught me." And the great grainer said, "So?"

And on the morrow the young man went to the mansion to work and to learn about graining, and the great grainer said to the "big man", "I must not be disturbed in my work, so I shall keep the rooms locked while I am working in them." And the "big man" was mightily pleased and told his neighbors how this great grainer would leave no one, except his helper, in the rooms while he worked.

And the villagers said, "Every trade hath its tricks, and we don't blame him for doing so."

But when the door of the room in which they were to work was locked, the great grainer said to the young man, "I will put on the ground coat, and thou shalt do the graining. This room shall be in walnut." And the young man protested greatly that he knew not how to grain, for no man had taught him.

And the great grainer said, "Let not thy soul be distressed over that. Do the very best thou canst do, and take great joy in thy work and plenty of time."

And so they grained the house; the great grainer put on the ground coats and the young man did the graining, and when the great grainer had nothing to do he would sit on a chair and watch the young man grain, and found no fault therewith, and the young man marvelled greatly.

And it came to pass that when the work was done there were rooms grained in walnut, oak, maple and mahogany. And the "big man" walked through the rooms and looked upon the work and said, "It is wonderful! It is wonder-

ful!" And when he had paid the great grainer for his labor he said, "I always did say that when thou dost want a specially fine job done, get a great man from the big city to do it."

And the great grainer said, "Sometimes that is true and sometimes it is not. It is best first to look about in your own village and see if thou dost not have men who can do work as well as men from the big city, for there always are those who think they must have men from the big city to do extra fine work, when they often have workmen next door who can do as well, if not better. And now I tell thee, that all this marvelous graining was done by this young house and barn painter, and neither I myself, nor any other grainer in the big city can do work like this young grainer. But he will not longer be with you, for on the morrow he goeth with me to the big city to teach my men *how* to grain." And the young man went with him and now is a great scene painter in the big city.

—Now and Then.

* * *

"HAIL TO THE LORD'S ANOINTED"

It is fitting that our Memory Hymn for February should be the well known poetical version of the 72nd Psalm, by James Montgomery. It was written to be sung at a Christmas Festival in 1821 at one of the Moravian settlements in England, and has long been regarded as a foreign missionary hymn, a trumpet call to advance toward the conquest of the world, a blessed assurance of victory. Dr. Louis Benson says: "We may be quite sure that the author so intended it. He wrote in the early glow of the new zeal for foreign missions that dawned on England and which so moved his heart." It may be well to note that Dr. Isaac Watts also wrote a version of the 72nd Psalm, which became one of our best known missionary hymns, entitled, "Jesus Shall Reign Where'er the Sun".

James Montgomery was born in 1771. His parents went as Moravian missionaries to the West Indies, leaving the boy at the Moravian School at Fulneck. Though intended for the ministry, Montgomery became an editor, and underwent a number of terms of imprisonment for the courageous expression of his views as a friend of freedom. The simple goodness of the man and his unfailing helpfulness in every worthy cause finally conquered all hearts and he became recognized as the first citizen of Sheffield, and the government that had several times jailed him put him on its pension list. In all he wrote 400 hymns and many consider this the best of them all. Dr. Julian says of it: "Of all Montgomery's renderings and imitations of the Psalms, this is the finest." While Dr. A. E. Gregory says it is "an unsurpassed rendering of a triumphant Messianic Psalm." Let us be glad to make this hymn the basis of our study in February.

* * *

"EASY TO UNDERSTAND"

A few years ago, we heard one of the genial sages of the Reformed Church tell a tale to the General Synod about the theory of relativity. The great Einstein was asked to explain it, he said, so that ordinary folks could understand it. He replied that he could not exactly explain it to a layman, but could easily illustrate it. If a man sits down with his best girl, quoth he, hours will seem but as a moment; but if he sitteth down on a red hot stove, a moment will seem like hours. That is relativity.

However, the illustrious savant, who has been expelled from his native Germany, honored the City of Brotherly Love with a visit last week, and is quoted as saying that it is all bosh that only five or six people understand his theory of relativity, because it is "simple calculus", which thousands comprehend and, therefore, the theory of relativity should be viewed as "not difficult at all." Some Philadelphians flippantly admit that, though it was once beyond their reach to "get Einstein", since repeal it is much easier to get ein stein—or even zwei.

We were reminded of all this when we received a letter from a popular preacher who had just been reading an article on Barth, written by a famous theologian, in which

the aforesaid theologian declared that he was setting forth his facts "in language that even the common man can understand." This preacher wanted to know what was the matter with his mentality. "I must be an uncommon man," he said, "because after I read it three times, I didn't know any more than I did before." Of course, this admission also raises the question as to how much the average person in the pew understands the language used in the pulpit. We heard a prominent critic not long ago say that most pulpit language is "in a foreign tongue," and he doubted if the technical terms used by the majority of preachers meant very much to even ten per cent of their hearers. We should hate to pass judgment on this, because we do not have the privilege of hearing the majority of preachers.

However, it should be said in all sincerity that preachers are under a special obligation to use the simplest possible language as well as to know the meaning of the language they use. Very often sermons as well as articles are obscure or misunderstood, not because of the dullness of readers and hearers, but because the thoughts expressed are not clear in the mind of the man who is trying to express them. It is rather dangerous business to plunge into the mire of philosophical thought or to wade out deeper and deeper into the ocean of metaphysics. Perhaps it is well for us to be reminded of the lines attributed to Hans Breitman:

"Und der Hegel said of his system
That only one man knew what the
Teufel it meant.
Und der Jean Paul Richter said,
'God knows I meant some dings when
erst this book I writ;
But God only knows what it means
now,
For I have forgotten it.'"

The Thoughts of Justus Timberline

Don't Hammer the Breast-Plate; Aim for the Heel!

That astonishing Welshman, Lloyd George, has been writing his own story of the war. I have seen only bits from it, but they make me want to read it all.

In one place he says of the tactics of the Allies, "We hammered at the breast-plate of Achilles and neglected his heel."

Well, you know, the first thing I had to do with that was to dig into my memory of schoolbooks to get the fable of Achilles, who was dipped into the river Styx to make him invulnerable. His mother held him by the heel, you remember, and it was in the heel, years after, that he received his death wound.

And then I said to myself: This man Lloyd George knows more than the Greek myths. He knows human folly. He knows that the war was prolonged because the Allies were as lacking in imagination as were the Central Powers.

I wonder if Lloyd George's saying is not true about the dry strategy against the wet offensive of the past five years. I wonder if it may not explain a good many other failures of good folk in their struggling against evils of all sorts and sizes.

For it is probably true that every great public sin has its heel of Achilles; we certainly know that its breastplate cannot be hammered down.

I've decided to look for the weak spot in our town's most brazen wickedness.

What About the Next Peace?

Armistice Day speakers have a harder time every year, if they are inclined to the militarist view of things.

I said as much to my pastor just after November 11, last. We had heard a man who, in spite of all his fine words about the heroic dead, showed that he held fast to the doctrine of force.

"Yes, Justus," my pastor agreed, "the brother shied away from most of the old



catchwords. Did you notice that he never mentioned making the world safe for democracy, or the war to end war?

"He had plenty to say about preparedness for the next war, but you could have spoiled his speech, my friend, if you had asked him how he proposed to prepare for the still more terrible times after the next war."

Then I put this question to my pastor: "You read widely; how fares democracy in the world at large since the war?"

"Not so well, Justus; not so well," he said. "From the Rhine clear around the world to California, democracy is done for. Russia's 'new' government is older than the governments of Turkey, Italy, Spain, Poland, Austria, Hungary and Ireland; and there's about as little democracy in these countries as in Russia itself."

"Do you think all this was caused by the war?"

"The biggest part of it, by far. And another war would almost certainly end what is left of the rule of the people in France, Great Britain — yes, and in the United States. We got off easy the last time—even counting the depression."

I've been thinking a lot since, about what my pastor said. And the next time I hear a preparedness speech I'm going to take his hint, and say to the speaker, "You have evidently thought much about the

HAVE YOU TRIED IT?

Here is a testimonial from one of our good friends in North Carolina, Rev. W. C. Lyerly: "Increase my bundle of MESSENGERS to 20. After two years this plan seems to be taking hold more and more on the people. For three consecutive Sundays we have not had enough to go around. That looks better than when there are some unsold. It is also a slight reflection of the better times."

In addition to those families who subscribe by the year, you also have those who would be more likely to pay 5 cents a week. Why do you not try this weekly plan? If after two years it keeps on growing, it is surely worth trying.

* * *

MUSINGS OF THE SAGE

The Sage observed an old friend of many folks who was not seen at his usual haunts for fifteen years. He has come back. He is well built, looks healthy and wears an "iron hat". He has had a "Rip Van Winkle" sleep of fifteen years and should be refreshed. The Sage refers to John Barleycorn.

He looks like a different man. No red nose, no puffs under his eyes, and he wears a well-pressed suit with spats. He should be able to walk the chalk line, as he is being directed and led by the NRA and the AAA. Both Federal and State control are to walk aside of John Barleycorn.

The Sage does not think this resurrected young man is fit company for our young people and advises folks to train their children in the way they should go by example and precept. When old John Barleycorn fell into a trance fifteen years ago, too many people thought training of the young unnecessary, but they did not understand human nature. Persuasion and precept will, we hope, do more with our young folks than "thou shalt not".

—Safed, Jr.

next war; what are your ideas about the peace that will follow it?"

If he has any such ideas, they should be worth telling to the world.

Credit Where Credit Is Due

Years ago I had a battered old desk of the roll-top variety. It was full of the stuff which almost seems to grow in an untidy man's desk.

Under the middle pigeonholes was a motto that you could not read unless you sat down, as if to work.

If you did, on the veneer backing might be read, "You can get a lot of work done in a day if you don't care who gets the credit."

In those days I thought it a pretty noble idea—self-effacing and all that. Do your stint and let 'er go; credit be blown, so to speak.

But I know better now. I care as much for credit as I did then, when I seemed so ready to renounce it. Trouble is, I know now that no man has any right to all the credit, even though what he does seems to be a solo performance.

Take anybody in our Church you please, and I can tell you who beside himself or herself should have the credit for whatever gets done.

Our preacher is a real minister, with more good qualities than the average of those we've had in my time.

But he knows, as I do, that the woman who sits in the fifth pew from the front, and who watches him with adoring but observant eyes, is responsible for at least a third of whatever good may be in his sermon.

And she deserves—though she'll never get it on earth—the credit for a good deal that her husband leaves out of his reports in official meetings and his addresses to parish groups. If he put it in, things

would pop; many a time when they shouldn't.

Our missionary women are a noble lot, I love 'em all. But they tell me some things they don't put into their minutes.

For instance, I know where some of their money comes from. It isn't all earned by the ordinary devices of Church women's societies. Their husbands are not recorded as the givers, and some husbands I know refuse to give a nickel. But some others come across, and are willing their wives should get the credit.

Remember the old story? Mrs. A brings her dollar to the "Earn-a-Dollar" round-up. "Tell us how you earned it, Mrs. A."

"I got it from my husband."

"But that isn't earning it, Mrs. A."

"O, isn't it? That shows you don't know my husband!"

Joking aside, I could tell many a story about how credit should be distributed, if everybody got his fair share.

The point is, we are all dependent on one another. No man liveth to himself.

And it's nothing to grieve over. That's how God meant it should be.

Pathos and Fake Pathos

Remember that song of last fall which was first popularized and then killed by the radio, "The Last Round-Up"?

Well, I'm told it was written, not by a sad-eyed cowboy, but by an unsentimental New Yorker, who probably got for it what he would call a nice piece of change.

He was no more troubled about the approaching finale of his career on the plains than the "Uncle Tom" of a road show is terrified about what Legree will do to him in the whipping scene.

And maybe that's why the song died so soon. "Uncle Tom's Cabin" lives on for many reasons; if it had depended on the sincerity of its actors' emotions, it would have perished years ago.

I'm a skeptical old boy in the presence of put-on sentiment. When I hear a preacher who can weep to order, my own feelings come under the complete control of my will, and they stay there till he pronounces the benediction.

Emotion is to me both a precious and a dangerous thing. When it is real, as in

that most moving of all the "Exile Songs," "If I forget thee, O Jerusalem!" or in the great psalm of penitence, "Cast me not away from Thy presence, and take not Thy Holy Spirit from me," it is beyond price.

When it is "turned on," as in the "mammy songs" and most of the "I wanta go back" songs, it is cheaper than dirt.

And, as every preacher I've known has told me, deliberate playing on people's emotions comes pretty near to being a crime. What we've all heard at funerals, for instance, and at patriotic meetings, and—yes, revivals, is enough to make that point clear.

Sometimes I want to talk about the things which bring quick and often unwilling tears to my eyes.

But, if I do make a list, you may be sure it will have on it not a single well-rehearsed deathbed scene, but it will certainly include the lament of Jesus over Jerusalem.

To feel what is in that perfect expression of a Saviour's love and a city's fatal willfulness is to experience an unutterable grief.

Messages on Young People's Work

YOUTH AND MISSIONS

By Dr. A. V. Casselman

The Foreign Missions Conference of North America held its annual meeting in New York last week. Now there is no more outstanding group of leaders in the Christian Church in America than the Foreign Missions Conference. It is made up of the administrative representatives of the Boards of Foreign Missions of the United States and Canada, in addition to whom there are always present a number of the foremost missionaries from various parts of the world. As a body the Conference represents wisdom, experience, deep insight, far vision, broad horizons and world-wide outlook. This year the Conference gave its time to the consideration of a missionary policy for the present day. In that policy and plan the youth of the Church had a large place.

Perhaps the most significant single contribution to the Conference was a paper read by Dr. Charles R. Watson, President of the American University of Cairo, on the subject, "Do New World Conditions Challenge Changes in Missionary Method and Policy?" In his paper Dr. Watson mentioned four of such challenging world conditions. One of them was the attitude of the rising generation toward missions, the opening paragraph of which contains this statement:

"No more vital or more serious question can be raised than this: Are foreign missions commanding the interest and allegiance of the younger generation? If not, then the foreign missionary enterprise is doomed. We may go on for a while with the financial gifts of a loyal but diminishing group of the older generation and with the support of legacies registering the interest of a by-gone age, but, after all that, the hand writing on the wall marks the impending end of the enterprise. Furthermore, it is not the rising generation at large that concerns us, but that sector of it whose parentage has been within Christian Church circles."

Dr. Watson then went on to enumerate three points at which we find this changed outlook in the youth of this generation. The first one of these was their attitude toward non-Christian religions; the second was the indifference of modern youth to organized religions and Church organization; and the third one was the opinion

OPPORTUNITY

Full many years have come and gone,
Since I my pilgrimage began,
And Opportunity has knocked
Upon my door, within that span;
But as to open it I tried,
I found the youth who once was
me,
Had, years before, tight locked the
door,
And, heedless, thrown away the
key.

—Walter Esmer.

of youth as to what issues really matter today in respect to world progress. Dr. Watson, who spends his whole life in intimate contact with youth, sensed their reactions to a number of things with regard to missions. There is the deep discontent of the youth of the Church with the past achievements of Christianity in dealing with social, economic and international relations. Modern youth revolts against the missionary presentation of the short comings of non-Christian religions and countries. Missionary reports which emphasize statistics fail to interest him. He regards this as an evidence that the Church is a great domineering organization that has built itself up to the point where its organization exceeds its life. What he wants to know is how society has been changed, and what difference is really made in the life of the non-Christian when he becomes a Christian. He wants to know whether foreign missions advance economic and social justice, foster right and good race and international relations and whether it stands forthright for the abolition of war, as well as for the provision of personal salvation for the individual.

In conclusion, Dr. Watson asks this question, "What are the implications of this serious situation?" To this question he gave two answers: the first was to the effect that the missionary movement must learn to speak the language of youth and to view the world of today from youth's point of view. The theological statements and language of a generation ago do not grip the youth of today.

This is not so much a matter of conscious dissent as it is of total indifference and lack of interest. Unless foreign missions capture the imagination of the rising Christian generation, they will not support it, but will seek some other expression of world service. His second answer was that the youth of the Church of today must be given a greater and more responsible share in the leadership and administration of the foreign missionary enterprise. In this he recalled the missionary leadership of John R. Mott and Robert E. Speer in the days of their young manhood.

At this my mind went back to my own youth. I recalled the day when, as a Junior in college, I was sent by the Y. M. C. A. of Heidelberg College to a Missionary Conference conducted in Ohio Wesleyan University by John R. Mott and Robert E. Speer. Both of them were young men at that time. As a son of a pastor I had known all the old appeals for Foreign Missions. As a child I had often sang, "Pity the heathen who know not our song." But I came home from this Conference led by these two outstanding young men a thoroughly changed youth with a new vision of what the Kingdom of God was and a new attitude toward the world. It was the real beginning of my missionary life.

The young people of the Church will be interested in knowing that, when this Foreign Missions Conference adopted a missionary policy for these days, it contained a section concerning youth which read thus: "That the Conference call the attention of the Boards to the great importance of bringing younger men and women into the membership of the Boards and their Committees, and into the secretarial staff, and of giving them full opportunity to propose changes in policy that the Boards may give more effective service in these days."

Of one thing we are certain. We are at the beginning of a new era in the missionary enterprise of the Christian Church. We have no doubt that it will be a most glorious period of missionary history. That history will be made by the youth of the Church today. Now is the day of training for the great day coming. The youth of the Reformed Church can do nothing better today than to study the world-wide implications of the Gospel of Jesus.



"Boys" of the 1933 Shadyside Conference

WHAT DO YOUNG PEOPLE WANT?

Joseph M. Newgard

For the Church to map out a program for Youth is not an easy task. With a philosophy in our public schools that is, to a large extent, materialistic and controlled by pagan capitalism it is not easy to lead Youth to Christian idealism. When

them "where they live". I always try to have a Church program which will include young and old and make them realize they all are needed and are a part of it. After all, if the Church presents the Christ properly, the rest can be left largely to the different groups.

Wilton Junction, Iowa.



The Dayton Summer School Graduates, 1933

the home has lost all sense of responsibility, what shall the Church do? Youth is looking today for leadership. But when there is none in State or Church what sort of program will you set up?

Youth is not discouraged. There is a buoyant hope. But youth is disgusted with clap-trap methods and ephemeral machinery set up "to give them something to do". A few social evenings and a yearly conference with a course in casuistry and manipulation of things for one's own ends will no longer be brooked by Youth. They will listen to one who can sound the very depths of life and who can give a real meaning to it. They are serious as they always have been. They are looking for a way out. They are willing to cut the Gordian knot and look at things as they really are and deal with them in a Christian way. But Youth is not satisfied to live in a material universe. They feel that there are things that lie deeper and have an eternal meaning. They will follow a leader who will lead, one who they feel is going somewhere. They are not concerned much about the machinery, but they want a "Man of God". This is the task of the Church. Give them a leader who can inspire a Christian Idealism and show them where to find power to carry it through.

I have no cut and dried program for youth except as part of the great task of the Church. I allow them to set up their own machinery. I try to associate with

COMMUNITY LEADERSHIP TRAINING IN THE COUNTRY

Clarence R. Rahn

This is an account of Leadership Training work in a rural section of Lehigh County, Pa., covering a period of 10 years.

Efforts at Leadership Training followed a district discussion as to how the Sunday School might be made a more powerful instrument in Kingdom building. The result of the discussion was a statement that the thing most needed was trained leadership and also devoted leadership. It was felt that those interested in each school could be benefited most by coming together into a community school.

The group met on every Wednesday evening during the summer for a period of about 10 weeks from 8 to 10 P. M. This makes it possible to teach two courses and thus give an opportunity for selection. For the last four years the pastor of the neighboring charge has been taking half of the work so that it can be done more efficiently. There are from 40 to 70 persons who come to the meetings. During ten years the number in the class has never been less than 40.

The class is made up of all who are interested in Christian work. As to training they range from 8th grade to college graduates, as to occupation they range from laborers to teachers. All who are in any way interested are urged to attend. Sometimes mother and daughter sit side by side, which is the real situation for talking about mother and daughter problems.

The Standard course is studied, and practically everyone has a text book. Courses are selected so that after a certain period of years those who care to may graduate. A number have already done this. We use the Standard course because we want our people to feel that they are on the same level as other groups interested in this work. It is possible to teach the Standard course to a mixed group if the teacher takes time to explain the lesson. Most often it is the teacher and not the course that is difficult. So far as a knowledge of the Bible and the principles of Christian living are concerned an 8th grade graduate may know more than some college graduates. In the beginning of the hour reports are heard on assignments, next comes discussion of reports, after this a lecture on the lesson by the teacher, followed by assigning work for the next lesson. Sometimes not many take the examination, but this does not deeply concern us, since we are after results in the various schools.

The results of these 10 years of work in Leadership Training have been way above what was dreamed of in the beginning. The young and old people who have been in the class are taking their places in the various Churches and Church Schools represented. The whole Christian life has been raised to a higher level in the Churches from which the members of the class come, and their influence has been felt even beyond their own neighborhood.

Our experience prompts a few observations: (1) The only way to improve conditions in our Churches is to slowly but



Intermediate Campers, 1933

surely train leaders; leaders that know the truth, but above all leaders with a passion for Christ and His Kingdom. We have all suffered loss because we gave ourselves into the hands of leaders who had heads but no hearts. (2) It is possible to have a Leadership Training class anywhere if the right teacher can be found. Finding the right teacher is much more important than road conditions or the matter of equipment. If a good man or woman who is not afraid of work, who has tact and good sense, who has a knowledge of the Bible and of people can be found, a Leadership Training class can be formed. (3) Those who have qualifications for leadership do not want the class turned into a tea party. It is amazing how serious people are and how anxious to know more about the Bible and the true Christian life. At times a picnic is worth while, but leadership training is no picnic. It is good hard work. The most popular courses are those based upon a study of the Bible itself. (4) In all our Leadership Training the Church is held central. We do not train away from the Church and then expect our leaders to be loyal to the Church. It is harmful to consider the Sunday School as something existing for itself. (5) Leadership Training should be carried on in accordance with the best possible educational methods, but it should above all be religious and Christian. (6) Leadership Training should not be too old-fashioned or too modern. Credit should be given for all that is good and all improvements should be slow and tactful. If this is done, there will be no rift between old and young in a congregation, but a beautiful appreciation each of the other.

Kempton, Pa.

THE YOUNG PEOPLE IN THE RURAL FIELD

Harvey S. Shue

All the blessings from God have not fallen upon the large city congregations with all of their modern equipment. God has not forsaken the small, weak, rural fields. He has blessed them, too. The great program of the Church must be built in the hearts of men. God is very near to boys and girls, men and women in the country.

At work, in the class, society meetings, socials, or wherever it may be, we find the Young People frankly, fearlessly facing the problems of life with courage and hope. Those who have completed their high school or college course, and are not able to find employment in their chosen field, work where they are able to find work, and join heartily with the program of the Church.

Frequently, we find them visiting and exchanging programs with other Churches and Christian Endeavor Societies. The sick are visited, cards of cheer are sent, and at Christmas time carols are sung and gifts given to the shut-ins. They give to the poor and needy as they are able. The

gifts at Thanksgiving go to the Old Folks' Home at Hagerstown. The gifts from the White Gift Service and the Christmas Offering go to the Hoffman Orphanage.

The Young People are always present at the County and State Christian Endeavor Convention. They always co-operate with conferences and program presented. Living on the borderland of the south, one of the important problems is the race question.

Last, but not least, the Young People join heartily in the service of the Church. When an opportunity is given they join in conducting the services. They beautify the interior regularly with flowers. At no time during the year is the altar unadorned with flowers, always arranged by the Christian Endeavor Society.

Thus, we can see and feel character and personality being molded in the rural field. These Young People are the future men and women of the Church. With such spirit the Church cannot fail.

Adamstown, Md.

SCHWARZWALD YOUNG PEOPLE'S SOCIETY ACTIVITIES

Ralph L. Folk

Our program for Young People's Society work is not unique. It is a simple program of varied activities such as appeals to a group of young people. We began our Fall program with a series of 5 Sunday afternoon Vesper Hikes. "Gaining Higher Ground, Spiritually," was taken as the theme for these Vespers. With the thought in mind that spiritual heights are not attained at once, but as a result of a gradual process, we selected five hills, each higher than the one visited the preceding Sunday. The last Service was held on top of the Pinnacle, the highest point in our County. After enjoying a hike of several miles along a country road, and partaking of a tasty lunch, the group could easily settle down as the rich autumn sun was sending forth its last rays over the earth for that day, and enjoy a carefully planned Worship Service. In fellowship and worship values, these hikes were rich.

For the past four years the Society has been ushering in Thanksgiving Day by a Thanksgiving Sunrise Service. This last Thanksgiving morning, the group at break of day hiked to and up over a rocky cliff that faces the East. As the sun was rising we enjoyed a service of Thanksgiving. This program was followed by a breakfast around the open fire. (This simple breakfast was a close rival of the Thanksgiving Turkey in taste and enjoyment.)

The Sunday evening programs in the Church are planned so as to combine Worship and Discussion. The group at present is discussing the subject, "God". In the attempt to have a varied program for the year, we have debates, Bible spell-downs, dramatizations, musical evenings and other programs in keeping with the Church and calendar year.

Dramatics has always been emphasized. Recently the Society has entered the State

Dramatic Tournament. A committee has been appointed to select a three-act play to be given after the holidays. At Easter a Religious Pageant is given. In addition to these presentations, other playlets are given in the Sunday evening Service at different times.

The "Schwarzwald Helper", our monthly bulletin, is mimeographed and the copies are distributed by the young people. This work proves a great saving to the Church.

Through plays and collections at the meetings, the Society has always been able to send from three to six young people to Camp Mensch Mill. Leaders in this active society are those persons who have been at camp. How camp can give these young people such a spirit of loyalty to Young People's and Church work, and how these young people can enthuse a whole group, I can not explain, and I shall not trouble myself to do so. In the meantime I will simply try to send all the young people to camp I can, and then enjoy the fruits of an active group of fine young people who love their Church. Have you any Young People's Society troubles? The solution is simple,—Camp Mensch Mill.

Esterly, Pa.

THE YOUNG PEOPLE OF NORTH CAROLINA CLASSIS

Wm. R. Shaffer

During the last four years Young People's Work in North Carolina Classis has received special emphasis under the leadership of the Chairman of the Classical Committee. The program started with a statewide Conference for the youth of the Reformed Church. At that time Joshua Levens, now a student at our Theological Seminary in Lancaster, was elected president. Carl Herman, now also a student for the ministry at Lancaster, succeeded him in office. The present president is Joseph Andrew, a student at Catawba College. After the first year the plans so developed that three District rallies were held during the year at the mid-point between the annual conventions.

The Young People felt that the best program offered them was that of the International Christian Endeavor Society. It followed, then, that through their Denominational Trustees and President they were constituted a denominational union under the State Union of North Carolina. As a result of this, many of the State, District and County Christian Endeavor officers now come from our Churches. The Reformed Church Young People's Association each year adopts the National and State Programs and goals for its own, after making proper changes and adjustments to suit their needs and interests.

The Association in 1931 sent three delegates to Camp Mensch Mill and the plan is to send others if the needed money can be raised. There is need for the experience. An offer of a grant of land along the Catawba River was made for the purpose of establishing a camp for the Classis, but nothing can be done until the time when funds are available.

The work is difficult because of the wide territory covered by the Classis. The distances and cost of travel sometimes retard progress. The most pressing need, however, is for interested leadership in the local congregations. The minister cannot carry out the whole program alone. The young people must have a consecrated leader, willing to work and work hard. Granted this, they are sure to follow, developing leadership from among their own group as they go.

High Point, N. C.

A VARIED YOUNG PEOPLE'S PROGRAM

Claudius J. Snyder

In considering some of the developments of the work of the young people of Trinity, two factors have had considerable importance. As the missionary conference



Puritans Going to Church, Trinity Church, Adamstown, Md.



The Girls' Choir, Trinity Reformed Church, Mulberry, Ind.

has always seemed of vital importance, we began sending delegates to Bethany Park five years ago. We have tried to choose these delegates carefully so that they might contribute leadership along some line on their return. And secondly, it has seemed that recreation is a sufficiently broad term to cover a number of needs in the life of youth; hence there has always been an endeavor to inspire a high type of recreation as a vital part of all elements of our youth program. Due credit should be given for what our young people have gained from their Bethany Park contacts.

The Girls' Missionary Guild has a splendid record of three consecutive years' attainment of the honor of a "standard guild" and is well on its way to the fourth year's achievement of that standing. The membership has had a genuine interest in the real purpose of the Guild and this organization, with the minister's wife as sponsor, has been a very gratifying item of our work. The Girls' Choir, under the direction of our able chorister, has sung on a number of special occasions. While they do not constitute our regular choir, their appearance always adds considerably to our worship. The Christian Endeavor and the Young People's class have carried on the usual program for such groups, with the social life considered as a vital part of their activities. In the district interdenominational Young People's meetings, Trinity's turn to entertain the group of the Young People's Departments of ten Churches is assurance of a large crowd—our young people have the reputation of knowing how to get the whole group into enjoyable play. The Christian Endeavor is the agency through which we co-operated in a religious social community survey in November. It was quite thorough and well done. The next project is a once-a-month drama for the evening worship. Following this, in April we will begin work on developing a Church-community playground.

As our finances were already affected five years ago, the agricultural crisis has not cut down our program; but it has made several things impossible for the present: a discussion-discovery group study of rural Church and community life; a larger number of delegates to Bethany; a recreational craft shop; and an adequate room for our Young People's Department. We are not attempting more things than we can oversee and counsel very directly nor faster than we can develop leadership for such projects. There is latent leadership; our task is to discover, inspire, and train those possible leaders.

Mulberry, Ind.

WHAT KANSAS YOUNG PEOPLE THINK ABOUT

Jno. W. Heistand

Our young people's work in this community is just in its infancy. For a num-

ber of years now there has been no aggressive program for the youth in either of the two Churches in Fairview. During this present pastorate the need for such a program has been mentioned on several occasions but the time never seemed quite ripe to set up an organization and begin work. Less than two months ago the beginning was made and now we are looking forward to an interesting piece of work.

Since there are only two congregations in Fairview, it was felt that our young people's organization ought to be a union plan. The Baptist people are without a minister most of the time and have been co-operating with us in union undertakings. Since a friendly feeling has not always existed between these two congregations, it was with a great deal of joy that we heard the young people express themselves frankly that such ill feeling should not be tolerated any longer and that there was no better way to break it down than

THE NEW YEAR SPEAKS

The carols and the anthems cease,
And joys that Christmas wrought
Have passed with Yuletide — now
we ask,

"New Year, what have YOU
brought?"

"Three hundred days and sixty-five,
These now to you I bring,
To which," the New Year softly
said,

"May golden hours cling.

"Each day an opportunity
To something worth-while do,
To firmly hold to better things,
And baser ones eschew.

"Each day an avenue will bring
Of service to your kind,
And the more of service rendered,
More happiness you'll find.

"You'll find some little children,
Needing aid along Life's way,
Men sick and helpless, weak and
poor,
To succor day by day.

"Your path sometimes will not be
smooth,
But stones and thorns beset,
The measure of your worth will be
How you such things have met.

"And if, perchance, your strength
should fail,
Before my course is run,
And you should by the roadside fall,
Before the goal you've won—

"He Whom you serve through fellow-
men,
Your fall will not upbraid,
Your soul to Him will waid its way,
Serene and unafraid!"

—Walter Esmer.

for them to have a union organization.

Recently a committee met to outline the programs for the next two months. They decided to choose their own topics for discussion rather than follow the Christian Endeavor and Baptist Young People's Union suggested topics. Included in their list are such subjects as: "The Farmer and the New Deal"; "The Message of the Church Today"; "World Peace"; "Hitler and Germany"; and others of a similar nature. The young people of the Middle West want to know the truth about the social, governmental and international problems of the day. Some of their criticisms of the actions of earlier days are not too kind. However, they are optimistic and are looking for a better, more Christ-like world.

It seems that the most important practical work of the young people in this community is that through this union organization all are looking for closer fellowship between the two congregations in this village and eventually solving the too-many-Churches problem in this community.

Fairview, Kansas.

HEIDELBERG LEAGUE OF THE SYNOD OF THE NORTHWEST

A Statement of Aims and Objectives

Dr. E. G. Krampe

The Young People's Movement known as THE HEIDELBERG LEAGUE was launched in our Synod in 1930. Since we are repeatedly asked what the purpose and aim of this movement is, it seems appropriate to repeat at this time the statement of these aims, as formulated in 1930 by the young people then gathered in general convention:

(1) To bring the young people of our Reformed Churches into closer touch with one another; to stimulate them in their striving to follow Jesus and to bring their lives into accord with His teachings. (2) To furnish opportunities for the experience of deep consecration to the cause of the Master; to assist them to recognize and to challenge them to accept the responsibility of their just portion in the work of the Kingdom: in the local congregation and community, in the Classis and Synod, and in the entire denomination and Church. (3) To train the young people, by their own personal actions, for inter-racial good will, for world fellowship and world peace, as consistent followers of the Prince of Peace.

In its challenge to the young people of our Churches, the Executive Committee of the Heidelberg League commented upon these aims as follows: "As you know, the Heidelberg League was not organized to supplant any existing organization. There is so much to be done in the Master's vineyard, that each group has a real mission to fulfil. We do feel, however, that the young people of our denomination need the inspiration and enthusiasm of such movement as the Heidelberg League. Only by coming into closer touch with one another can we experience the fellowship which is essential to Christian growth and development; and by working together do we learn to know each other and also ourselves."

From these statements it can readily be seen that the function of this Young People's Movement (Heidelberg League) is not multiplying young people's organizations. Altogether too much of our young people's work at this present time, begins with, and ends with, organization. Membership in an organization is not in itself a personal commitment of the individual member to the purposes and aims of the organization. After a young people's organization has been set up, the young people begin to ask: "Now, what are we to do?" The Heidelberg League Movement has grown out of this questioning. It may be said to be an attempt or effort to develop our young people's work on the basis of life commitments, since it is essentially a fellowship of those young people

who are willing to accept the challenge to develop and to stand for convictions and ways of life that are in accordance with the Christian ideal.

The most important characteristic of the group meetings of the Heidelberg League has therefore been the effort to link up in an objective manner the positive faith as presented in the teaching of our Church, and the ideal of life, as presented in our Saviour Jesus Christ, with actual life problems of our young people of today. All young people of our congregations, whether members of any type of young people's society or not, are considered members of the League by virtue of their Church membership. To challenge all these young people to allegiance to Jesus Christ and to the expression of personal Christian convictions, to afford them opportunities to consider together their problems and to

Young
People's
Choir,
Tremont Church,
Southwest Harbor,
Maine



discover and practice the Christian solution of these problems,—and to challenge them to enlist in the work of the Church,—this is the purpose and aim of the Heidelberg League.

The Lord has graciously blessed this movement in our Synod. We believe that because of this blessing, as the movement spreads, our young people will respond in ever increasing number to the challenge that it holds for the maintaining and expressing of real convictions, and that in this way the movement will serve to develop a loyalty to Christ which will show itself in a willingness to stand definitely on the Christian side of all issues that may arise in their lives.

Plymouth, Wisconsin.

YOUNG PEOPLE'S WORK IN A LARGER PARISH

Perry L. Smith

Young People's work in an interdenominational Larger Parish is carried on unhampered by denominational divisions. Boys and girls in this kind of Parish are as much of a unit as they are in their week-day relations in High School. That, to begin with, is a decided advantage.

Where a Larger Parish maintains a staff of more than one minister, it can readily be arranged to have one of the staff concentrate on the Young People's Work, thus assuring constant close attention to its program and the spiritual development of its participants.

Thus far in the Southwest Harbor-Tremont Larger Parish the Young People's work has centered around Sunday School class work, Christian Endeavor discussion groups, Young People's Choirs, Boy and Girl Scouting, sending delegates to summer camps and schools, conducting local leadership training and supervising a program of recreation. This parish has a staff of two ministers, and the directing of all

of these activities centers in the Director of Religious Education.

The Sunday School class work in four of the six schools has been advanced considerably by the introduction of graded materials. Progress in this depends largely on the qualifications of available teachers. In the six Christian Endeavor Societies discussions of topics of vital interest to each particular group rather than the set topics of Christian Endeavor, is now the rule. The topics are chosen by a designated group in consultation with the Director of Religious Education and the local Young People's Adult advisor. Two missionary projects, one in Africa and one in China, have been undertaken thus far. Also a fixed purpose has been created to send delegates regularly to summer camps or schools; for the last two years the purpose has been carried out.

In three of the communities the Young People have been organized into choirs to serve at the regular worship services. Very commendable work has been done in behalf of the boys through the varied and stimulating Scouting program. One Girl Scout Troop has been functioning for two years. The recreational program works splendidly in bringing the Young People of the whole parish together every three months for a good time of supervised games. By meeting in different communities each time, these socials help definitely to mold the attitude of oneness and comradeship in a very desirable way. Local Leadership training courses have been carried on by the Director of Religious Education and students are enrolled annually in the nearby Island School of Religious Education.

The program we have described has been set up within the last three years. The present indications all are that as the Larger Parish becomes more and more definitely established, the Young People's work will grow apace and prove its effectiveness in character building.

Southwest Harbor, Me.

A LETTER FROM A BELOVED VETERAN

My dear Dr. Leinbach:

I was very much pleased with your editorial suggestion to our pastors, to keep their people informed as to the merger of our Church with the Evangelical Synod of North America into a single and new denomination. By the Evangelical Church most of our people still refer to the Methodist body known by that name in Pennsylvania. I have been associated with pastors and congregations of the Church with which we are going to unite for a number of years past, up in Erie, and know just how congenial our union with them will prove to be. Their customs and usages, their Church life and genius, are the same as ours, and we will feel perfectly at home among them. The four pastors of that Church in Erie are enthusiastic in reference to the organic union of the two denominations, which has now been decided. If our pastors, elders, deacons, and Church members read our Church papers more generally, how much better it would be! And, at any rate, there is no excuse for our MINISTERS to be uninformed as to movements like this one. If I live until next June I want to go to Cleveland to witness the consummation of this merger, which, I am sure, will be a happy one.

—Franklin F. Bahner, D.D.
Waynesboro, Pa.

NEWS IN BRIEF

JANUARY CLASSICAL MEETINGS ACCORDING TO THE RECORDS IN THE OFFICE OF THE STATED CLERK OF GENERAL SYNOD

JANUARY 22, 1934—9.30 A. M., Philadelphia, Calvary, Philadelphia, Pa. Rev. Franklin H. Fisher, D.D., 2813 Somerset St., Philadelphia, Pa.

7.30 P. M., Tohickon, Zwingli, Souderton, Pa. Rev. A. M. Rahn, Souderton, Penna.

JANUARY 23, 1934—California, Salem, Lodi, Cal., Rev. R. Birk, 232 S. Pleasant Ave., Lodi, Cal.

JANUARY 28, 1934—Wyoming, St. John's, Freeland, Pa., Rev. Geo. W. Kohler, Freeland, Pa.

JANUARY 29, 1934—7.30 P. M., Clarion, First, Ridgeway, Pa. Rev. C. L. Schmidt, 412 Ash St., Ridgeway, Pa.

Maryland, St. Mary's, Silver Run, Md., Rev. Felix B. Peck, R. F. D. No. 1, Westminster, Md.

JANUARY 30, 1934—9 A. M., Lehigh, St. Andrew's, Allentown, Pa. Rev. Henry I. Aulenbach, 1343 Turner St., Allentown, Pa.

A PRACTICAL SLOGAN

A "Messenger" Endowment is an endowment for the benefit of every Board, agency and institution of the Reformed Church.

—Now and Then.

Rev. Geo. L. Robinson, Ph.D., LL.D., professor of Biblical Literature and the English Bible in the Presbyterian Theological Seminary of Chicago, will lecture in the Arch St. Presbyterian Church of Philadelphia on Thursday, Feb. 1, at 8 P. M. The subject of his lecture is "The Mystery of Godliness," and the lecture is open to the public without charge.

HAIL TO THE LORD'S ANOINTED

(Memory Hymn for February)

Hail to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

Kings shall fall down before Him,
And gold and incense bring;
All nations shall adore Him;
His praise all people sing;
For He shall have dominion
O'er river, sea, and shore,
Far as the eagle's pinion
Or dove's light wing can soar.

He shall come down like showers
Upon the fruitful earth;
And love, joy, hope, like flowers,
Spring in His path to birth;
Before Him on the mountains
Shall peace, the herald, go;
And righteousness in fountains
From hill to valley flow.

O'er every foe victorious,
He on His throne shall rest,
From age to age more glorious,
All blessing and all-blest;
The tide of time shall never
His covenant remove;
His name shall stand for ever,
That name to us is love.

—James Montgomery, 1822.

—George J. Webb, 1830.

Our Foreign Mission Number will be published Feb. 1.

Lie. Geo. W. Waidner was the much-appreciated speaker in First Church, Spring City, Pa., Rev. Raymond E. Wilhelm, pastor, on Sunday morning, Jan. 14.

Mr. H. W. Fry, of the editorial staff of the "Philadelphia Evening Bulletin," read a very informing paper on "The Church and Publicity," before the Reformed Ministerium of Philadelphia on Jan. 8. Mr. Fry is doing much to keep the "Bulletin" in the van of Philadelphia dailies.

Mrs. Sarah Jane Stauffer, aged 85, the widow of Rev. T. J. Stauffer, passed away on Jan. 9, 1934, in her home in St. Joseph, Mo. She lived with an aged sister, who was made an invalid by a fall several months ago. Mrs. Stauffer was a faithful and beloved member of First Church, St. Joseph, Rev. J. B. Bloom, pastor.

Trinity Church, Baltimore, Md., at a recent congregational meeting extended a call to Rev. Claude Talmage King, Baltimore, Md. Rev. Mr. King had been minister of Trinity, 1920-25; and since Feb., 1926, has been engaged in college preparatory teaching.

Our friend, Dr. T. M. Balliet, of New York City, clipped a recent "Messenger" article, "An Adventure in Defeating Divorce," and sent it to the American Social Hygiene Association. A letter received from the Managing Editor of the "Journal of Social Hygiene" evinces great interest in this article and states that they will reprint it.

In the preaching mission in Zion Church, Leighton, Pa., Dr. Paul R. Pontius, pastor, in which all the congregations in that vicinity participate, the first service was held Jan. 9, and in the absence of Dr. Ross Stover, who was ill, the sermon was preached by Dr. Leinbach, Editor of the "Messenger." The spacious auditorium was filled—a most inspiring week-night audience.

The annual report of First Church, Burlington, N. C., Rev. Banks J. Peeler, pastor, will reveal the following facts. Additions, 66; losses, 8; communion during the year, 280; present membership, 340; S. S. enrollment, 418, with an average attendance of 298; money received, \$5,808.32.

The congregation on Jan. 7 publicly recognized the action taken during December to go to self-support; mid-winter Communion was observed.

The pastor, Rev. Carl W. Isenberg, and people of Salem Church, Campbelltown, Pa., found Christmas more merry because they were able to pay the apportionment in full for another year, the budget balanced, and are ready to start the new year with balances in all the treasuries. The congregational meeting will be held on Jan. 19, and every department will be able to report progress. This congregation is looking forward to a very happy New Year.

Rev. Addison H. Groff, of Boonsboro, Md., has been appointed a member of the Education Committee of the Maryland-Delaware Council of Religious Education and is serving his 2nd year as a member of the Board of Directors of the Council. Mr. Groff has been the dean of 3 community schools of leadership training held in Keedysville and Sharpsburg, in which about 100 have received the credits of the International Council. He will also teach in the Hagerstown Training School, which opened Jan. 15.

Trinity congregation of the Hublersburg, Pa., Charge, Rev. James B. Musser, pastor, held its 2nd annual Home Coming Day last August with about 500 in attendance. Rev. W. M. Hoover, Sunbury, was guest preacher. The W. M. S., for its Thank Offering service, presented the illustrated lecture, "Winning the Winnebagoes"; offering, \$35.56. Besides special contributions to the several causes during the year, the congregation was able to pay 80% of the apportionment. The Church School has been giving hearty support to the Community Leadership Training School, and as a result thereof much improvement is shown in its work and organization.

The Christmas season at Christ Church, Lykens, Pa., Rev. W. R. Hartzell, pastor, was a busy one; services well attended. On Dec. 23, the children presented an interesting program in charge of Mrs. W. H. Uhler and Mrs. Hayden Stuppy. The Adult Dept. presented their program Christmas night, including 2 playlets followed by an illustrated lecture by the pastor on "The Annunciation and Birth of Christ." Mr. Gerald Dieter, a student for the ministry at Catawba College, addressed the congregation at the early Christmas Candle Light service and at the Watch Night service on New Year's Eve. The latter was in charge of the Y. P.'s Christian Association.

The Christmas season was fittingly observed in St. Peter's Church, Allentown, Pa., Rev. E. Wilbur Kriebel, pastor, with 3 special services. The main S. S. held a White Gifts service on Dec. 17, when a Christmas pageant was given, and 68 packages were brought to the altar to be sent to the orphans at Bethany. On

CHURCH PEWS FOR SALE:

26 slightly circular pews, light oak finish. Write, Bausman Memorial Reformed Church, Wyomissing, Pa.

Christmas Eve the Primary and the Beginners' Depts. presented their Christmas service. The offering of \$54.90 was given to Bethany Orphans' Home. On Dec. 31, the choir, under direction of Miss Anna A. Quier, rendered Maunders' Cantata, "Bethlehem." The services were marked by an increase in attendance over the previous year.

Christmas services were held in both Churches of the Clearspring, Md., Charge, Rev. J. W. Huffman, pastor, with large audiences and liberal offerings for Hoffman Orphanage. At St. John's, the cantata-pageant, "The Night of Glory," was rendered by the choir and S. S., at 5 on Christmas Eve, while a similar service was given at 7.30 by the St. Paul's combined choirs and S. S. Special offerings were taken in the Charge for Foreign Missions in response to the letter sent out by Dr. Casselman; \$40 received. The year closed with all current and benevolent bills paid; the apportionment for the charge was paid in full. Education and Y. P.'s Day will be observed Jan. 21, with special speakers from Mercersburg Academy.

Emanuel Church, Rochester, N. Y., Rev. Frederick H. Diehm, pastor, had a most blessed holiday season, with well attended services. With careful financing and reduced salaries, the year 1933 was closed with a balance in the current treasury of \$340. Credit for this is due to the splendid co-operation of various organizations of the Church, for many of the men are still unemployed. Emanuel, after an absence of 2 years, is again on the "Honor Roll" of congregations with apportionment paid in full. During 1933 the average attendance at the morning worship was 187. The annual Thank Offering of the W. M. S. was \$123. Emanuel has weathered the storms of depression of the past years and is looking forward to better sailing in 1934.

In Central Church, Dayton, O., Dr. Walter W. Rowe, pastor, the Christmas season began with the Chorus Choir rendering the cantata, "Bethlehem," by Maunders, on Dec. 17. A very beautiful service was rendered by the Y. P. at the Church School hour on Dec. 24. A Vesper service was held by the Church School at 5 P. M. Dec. 24, when the "Nativity" was given in story, pageant and song. The Y. P. sang their usual Christmas Carols to the sick and shut-ins on Christmas Eve. The usual offering for the Ft. Wayne Orphanage proved to be very liberal. Central Church and School have suffered a great loss in the death of Rev. Chas. A. Warner, which resulted from an automobile accident on Dec. 23. His place will be very difficult to fill. Holy Communion was observed Jan. 14, and the annual congregational meeting held Jan. 17.

In Salem-Zion Church, Philadelphia, Rev. A. W. Klingner, pastor, the Advent season opened with Candle Light services at both the Church and the Chapel. At the Church, the early morning service on Christmas Day was well attended and the choir sang the glad tidings of great joy. The S. S. presented the "Nativity" in pantomime; the juniors gave a playlet in modern setting. A service was held New Year's Eve. The festive services ended with the anniversary service of the Ladies' Missionary Association, with Prof. A. D. Smith, of North Japan College, as speaker. A group of young people presented episodes from the life of Ruth. At the Chapel, the Christmas service was

GOOD ADVICE FROM A YOUNG READER

You may read the latest books in print,

And magazines all thru,
The daily papers tell the news
From far and wide to you.

But when it comes to things worth while

That help you every day,
In the MESSENGER you find such aid,
We hope you'll not delay—

For now's the time to order yours,
The start of this New Year,
For on each page you're sure to find
Some message of Good Cheer.

—Ruth E. Clymer.

held Dec. 24. The Junior Choir was at its best. It was necessary to have 2 Christmas programs for the Chapel School. Attendance at the celebrations was 370, which was very good remembering that the Chapel is only 5 years old. A class in Church membership is being organized by the pastor and will be received into fellowship in the spring.

Catawba College students returned on Jan. 3 to learn of the strange and tragic accident which resulted in the death of one of the most popular and best beloved members of the student body, Ralph Crenshaw, a member of the Junior class, who had taken three high school boys of his home town of Lincolnton, N. C., on a trip to Florida. Returning through South Carolina on the night of Dec. 29, a large hog unexpectedly walked on to the road too near for the car to stop. All four young men were thrown from the car by the impact. A passing motorist took them to a hospital in Columbia, S. C. Mr. Crenshaw's injuries were so great that he died before reaching the hospital. He was buried in the cemetery at Lincolnton on Sunday afternoon, Dec. 31. A short memorial service was held in the college chapel on Wednesday morning, Jan. 3, and that night from 9.55 to 10, the entire college, with all lights out, stood silent in memory of their fellow-student, while Hugh Middlekauff of the class of 1936, from Hagerstown, Md., blew taps.

The Christmas season was a joyful and inspiring one at Christ Church, Littletown, Pa., Rev. Dr. H. H. Hartman, pastor. Special music and a Christmas message by the pastor held Dec. 24. The service by the S. S. held Christmas evening, consisted of a program by the little children and a cantata by the young people; many were turned away because of the crowded auditorium. The decorations of laurel rope, cedar trees and colored lights were beautiful. The offerings given for Hoffman Orphanage, \$200. Holy Communion observed Jan. 7, with large attendance despite inclement weather. A feeling of sadness pervaded the audience because of the absence of the pastor emeritus, Dr. F. S. Lindaman, who recently entered his eternal rest. For 40 years as pastor he administered the sacraments to this congregation, and during the past 7 years he was always present to assist at Communion services. Four persons, all heads of families, were received into the Church. Very liberal offerings were received for the apportionment and congregational purposes.

St. Paul's Church, Summit Hill, Pa., Rev. Edgar W. Kohler, pastor, observed Home Mission Day with a special program and special offering. The Advent and Christmas services were inspiring and well attended. The Church School rendered its annual cantata on Dec. 23; a special offering was received for Bethany Orphans' Home, besides a box of gifts for the orphans by the School and congregation. On Dec. 24, the service was for the Junior congregation; the junior choir, in charge of Mrs. Kohler, rendered excellent music, and the entire program was enjoyed by all. A special Christmas program was rendered by the adult choir, in charge of Prof. Wm. Rose, in the evening. The Church was filled at the Early Dawn service at 6 A. M. The congregational meeting held New Year's Day. It was felt that the congregation had done exceptionally well during 1933. The Church debt of \$27,500 incurred 6 years ago was finally liquidated; total attendance for year, 4,094. 249 more than the previous year, which had been the best year up until that time. Holy Communion was celebrated on Jan. 14.

The 50th anniversary of the organization of Trinity Church and S. S., Hanover, Pa., Rev. Dr. Marsby J. Roth, pastor, was commemorated with service throughout the day on Dec. 10; large congregations were present. At the S. S. hour, Calvin J. Bange, a charter member of

the School, read an historical statement from early records of the S. S.; also the roll call of 50 years ago, the responses indicating that 15 of the original S. S. members were present. The pastor, who completed 38 years of faithful service at Trinity on Dec. 15, delivered the anniversary sermon at the morning worship. Three of the 4 remaining charter members were present: Mrs. Eleanora Frantz, Mrs. Jacob Rusher and Henry K. Martz. Each one was presented with a bouquet of flowers. The 4th surviving charter member, Mrs. Winfield Flickinger, was unable to be present. The Church auditorium was beautifully decorated with palms, ferns, yellow rosebuds and yellow chrysanthemums. It was a very happy occasion, and many joined in felicitations. The souvenir program, with its brief but valuable historical material, is a real credit to Dr. Roth and his good people.

The Rev. Chas. R. Zweizig, of Reading, was ordained into the holy ministry and installed as the 3rd pastor of Bethany Church, York, Pa., on Jan. 10. The pastor of Rev. Mr. Zweizig's home Church, Rev. Dr. Lee M. Erdman, delivered the ordination sermon, and Rev. J. Edmund Lippy, of Faith Church, York, a classmate of Mr. Zweizig, was on the committee of Zion Classis to conduct the ceremonies; Rev. Dr. J. Kern McKee was chairman, and Rev. Oliver K. Maurer, President of Zion Classis, was the 3rd member. Dr. Erdman also took part in the services. About 600 attended. A large basket of flowers was given the new pastor by the consistory. Rev. Mr. Zweizig is a graduate of F. & M. Academy, F. & M. College, Lancaster Theological Seminary, and recently completed a graduate study in Yale University for the Doctor of Philosophy degree. The new pastor takes over the leadership of a congregation of 550 members, 800 enrolled in the Church School, and succeeds the Rev. Dr. Geo. S. Sorber, who died Aug. 22, 1933, after serving Bethany for 33 of its 35 years of existence.

The annual banquet of the Men's Bible Class of First Church, Goshen, Ind., Rev. Robert S. Mathes, pastor, was held Nov. 23, with more than 160 present; the speaker, U. S. Congressman Pettingill, addressed the group on "The Relation of the Men of the Church to Our Ever-changing Times." Mr. Willis Widner is president and Mr. Maurice Yoder, teacher of this aggressive men's organization. The Churches of Goshen united, Dec. 10, to

NOW READY FELLOWSHIP OF PRAYER FOR LENTEN SEASON OF 1934

The 1934 "Fellowship of Prayer" is printed and available. The series of 45 daily studies for the coming Lenten period has been written by Dr. Charles E. Jefferson of New York.

This is recommendation enough to assure everyone of the high standard of excellence and the richness of thought to be found in this booklet.

The daily meditation series has been built around the theme, "Men Ought Always to Pray." The first meditation begins February 14, and the series continues until Easter Sunday.

The price remains 3 cents per single copy; 25 or more copies, 2 cents each. Delivery extra.

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present the "Messiah" in the High School; the chorus of 150 voices, accompanied by a symphony orchestra, and the soloists were local talent; more than 1,200 attended. On Dec. 24, the choir presented a Christmas musical in the morning, and at night the young people gave a play, "Peace I Give Unto You," to a full Church on both occasions. During January and February this congregation will unite with the First M. E. Church in the evening worship; a large congregation was present at the first of these services. Goshen Churches are uniting for Week of Prayer, with Dr. Frederick Shannon, of Central Church, Chicago, as the speaker for the week.

The ministers and officers of the Reformed Churches and of the Evangelical Synod of N. A. in the metropolitan area of Pittsburgh will hold a "get together" at St. Peter's Church, Collins and Station Sts., East Liberty, Friday evening, Jan. 19, with a supper at 6.30, followed by evening session. This is but a sign of earlier fellowships, one of the more recent being the union of Reformation services held Oct. 29 in our Grace Church, to commemorate the 450th anniversary of Protestantism in Germany. Rev. F. D. Overkircher of Erie, Pa., addressed the large assemblage. Dr. Karl Stein, pastor in charge, had his choir augmented and they rendered a number of appropriate selections. Another significant occasion for such signs of union was the Foreign Missionary Rally, attended and addressed by leaders of both denominations and listened to with great interest. The fellowship exchanged at this occasion among men and women of over a score of Churches represented was significant. Rev. Henry L. Krause, of Ascension Church, Dr. Stein of Grace Church, Rev. J. G. Walter of St. Mark's Church and some of the W. M. S. leaders have addressed bodies of the Evangelical group at various times during the past two years. All this shows a healthy relationship and anticipation of the ultimate consolidation of common interests when the official act of union is signed and sealed.

The Myerstown, Pa., Church, Rev. David Lockart, pastor, has conducted an Annual Every Member Canvass for 22 years without interruption, and always with satisfying results. With reference to its congregational financial needs, it has never been in difficulty. While it has not yet paid its benevolent apportionment in full, there were only 3 congregations in Lebanon Classis last year that contributed

more to that work, and it has sometimes been 2nd and often 3rd on the list. In recent years the Boards of the Church have received liberal bequests from members of this congregation. Last November the Board of Home Missions received \$500, and early in this year the Foreign Board will be the recipient of an equal sum. The congregation has endowment funds in trust amounting to approximately \$35,000. The custom of making provision for the future through bequests in wills is continued from former generations and assures a continuous increase in the annual income of the congregation. No enterprise for the special raising of money and no personal solicitation for funds is practiced other than the Canvass for the approved Budget. Many of the present canvassers have served continuously for the past 22 years. The congregation has a beautiful homelike parsonage and owns a double house in splendid condition, opposite the Church. Since its organization, Sept. 8, 1860, this Church has had but 5 pastors: Revs. Geo. Wolff, D.D., Henry Hilbish, Albert Gonser, J. Lewis Fluck, D.D., and David Lockart.

First Church, Schuylkill Haven, Pa., Rev. John L. Herbster, pastor, enjoyed the community "Thanksgiving Day" services. All six attending ministers participated. The sermon, a forceful message on thanksgiving and a clarion call to righteousness, was delivered by the Rev. C. A. Snively, of the United Brethren Church. The music was rendered under the direction of Prof. A. L. Weaver, organist. The offering was given to the community fund for Christmas baskets for the needy. The "Annual Candlelight Service" was the Sunday evening before Christmas. This beautiful service, made up entirely of musical numbers except the invocational prayer and the benediction, was given under the direction of our organist, Prof. A. L. Weaver. The Junior, the Young People's, and the Adult Choirs, 50 voices, carrying lighted candles, sang Christmas hymns for the processional and recessional numbers. All the choirs sang beautiful anthems and led the congregational singing. Mr. Russell Bittle rendered several sacred solos on the trumpet and played some of the Christmas carols on a musical saw. Mr. Alex. Bittle played a trombone solo. Miss Thelma Hock, a Braun School graduate, very touchingly read "Why the Chimes Rang." The auditorium was filled. This service very appropriately climaxed the Advent season. Christmas Eve the Sunday School rendered its annual Christmas service in the form of a pageant, "The Message of the Manger." The children of every S. S. department and members of the Young People's and Adult departments participated in the pageant. All characters were fittingly costumed to portray their numbers. The Church was beautifully decorated with a Christmas tree, lights, candles and evergreen festoons. Prof. A. L. Weaver played all the music for the pageant on the pipe organ. Every detail harmoniously enhanced the beauty of the Christmas message of the pageant as the participants, under a strong spot light portrayed reverence, humility, and joyful surrender. This beautiful pageant, rendered under the skillful direction of the pastor's wife, left an indelible impression of the "Message of the Manger." The Bethany Orphans' Home offering received was \$66. To that offering the pastor and his wife had contributed \$10, the amount of money that would have been spent in sending Christmas greeting cards to the members of the congregation. The congregation graciously received this innovation. The annual Christmas Dawn service at 6 o'clock was attended by a large congregation. Our three choirs, vested, sang beautiful Christmas anthems. The pastor preached his Christmas message from the text, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all the people." The pastor participated with a Christmas prayer in the

community Christmas service at 9 A. M. at the community Christmas tree. Christmas gifts were distributed by the Rotary Club to more than 1,500 children. One of the greatest Christmas joys is the outstanding fact that the Churches throughout the community experienced larger attendance at all the Christmas services.

A LETTER OF THANKS

The Christmas Day has passed and gone. Many were made happy and perhaps more were sad. At the Bowling Green Academy there were 127 little boys and girls whose radiant faces portrayed, to a great extent, their happy anticipation of the dinner that was waiting for them. They came from all parts of the city, the older ones carrying their smaller brothers or sisters. Some were clean and neat in the clothing already given by friends sent to us for this occasion; others were dirty, ragged and hungry. There were many bare feet, and 11 pairs of new shoes were purchased through the donations of friends. They were given toys, candies and fruits. The millionaire children were not more happy, even though this happiness was transient. Then we had four aged grandmothers as our venerable guests, whose ages ranged from 70 to 93 years. They served as slaves in their younger days. One of them bears deep scars inflicted by the task-master's whip. They were all children again, and enjoyed each moment of the time. They took the fruit and candy, but were afraid of the cream—"It chills us," they said. When all had assembled in the Chapel, a Christmas story was told, and a prayer was offered. It was very remarkable to see how well-behaved, silent and respectful they were, coming from those sections of the city where training is unknown. It gave evidence of what they would do, if trained. As I gazed into the upturned faces of a mixed multitude, a serious thought came to me. There were the blonde, blue-eyed Saxon; the red high-cheeked black-haired Indian, the slanting-eyed yellow race, the brown of many shades, and the Black—yet all were Negroes. It was a pageant of the nations of the world. Slavery produced these conditions; therefore, we have a new nation or Afro-American race. Out of slavery came a blessing in disguise. We were dropped into one of the greatest civilizations history has yet recorded, and struggling against opposition piled mountain-high, yet with a cheerful heart and an unshaken confidence and faith in God—we struggle on, leaving our fate in the hands of God. We owe much to our white friends who have been interested in our educational development. The Negro has always had his white friends, and always will have them. When the white man came to America, he found the Indians who were stern, unfriendly and hostile. He hated the pale-face, despite the effort of the white man to cultivate a real friendship. The white man became lonely and needed a real friend, so God in His All-Wise Providence sent the Negro from his African shores to satisfy the great longing of the white man for a friend. They became friends, indeed an unrivaled friendship was formed, in the face of imposition, and the breaking of family ties by selling the children, who were never to be united again in this world. The hard labor, more than 250 years of unrequited toil, did not mar or destroy that faithful friendship of the Negro toward his white brother.

Freedom came through the agency of that class of white people who were our friends, and now here we are living and struggling among those who held us as slaves, without bearing malice or holding rancor in our hearts against our white brother. I am glad to belong to a race that is faithful under trials and forgiving under persecution—a race that can forgive and forget. This is the Christ-like spirit. "Love your enemies," is the command. We thank God for the true and tried friends of the white race. Their interest has made it possible for us to reach our present

standard, and if we did not even yet have the door of equal opportunity closed in our faces we would contribute more abundantly to the civilization of our Country.

I take this medium to thank our friends for their hearty co-operation in our effort to bring the Christmas Cheer in the alleys and neglected streets of our city. It was an opportunity for them to see "His Star" and to feel that He came to the world to save men, which included them. They enjoyed these blessings for a season, and I wish that it could last always. They should have a chance in life—which means more than a feast for a day. If it were possible, I would open a "soup kitchen" where they could at least have one meal a day. I have asked for it, and hope that some one will see that we get it. There are 78 undernourished children at one of the white schools that are given one full meal. The Lion's Club is furnishing milk for this class of children, but it does not mean my group. The Welfare Home is feeding a group of this class, but the black face is not permitted there. Religion and prejudice will not mix. I hope my friends will send their cast-off clothing to us at any time; each garment will fulfill its mission.

Yours in His Service,

Mrs. H. M. Wolfe.

Bowling Green, Ky.

VACANT CHARGES JAN. 15, 1934

EASTERN SYNOD

East Pennsylvania—St. Paul's, H. R. Crouthamel, 233 E. Union St., Bethlehem, Pa. Lehigh—Ziegel's, Fred J. Dankel, Tinton, Pa. Schuylkill—Trinity, John W. Bock, Shenandoah, Pa.

OHIO SYNOD

Northeast Ohio—Reedsburg Charge, C. L. Berry, West Salem, O., R. No. 1. Northwest Ohio—Bascom Charge, Irving Feindel, Bascom, Ohio; Trinity, Ray Simpson, McCutcheville, Ohio. Southwest Ohio—Ohmer Park, W. B. Creager, 823 Union Ave., Dayton, Ohio.

SYNOD OF THE NORTHWEST

Nebraska—Emanuel, Lorenz Pfennig, 404 W. 11th St., York, Neb. South Dakota—Herrick Charge, Henry Bender, Carlock, S. D. Portland-Oregon—Ebenezer, William Schemp, Quincy, Wash.

PITTSBURGH SYNOD

Westmoreland—Yukon-Seanors, M. G. List, Yukon, Pa.; Scottdale, S. M. Waugman, Scottdale, Pa. Somerset—New Centerville Charge, H. W. Musser, Rockwood, Pa. Allegheny—Christ, Emerson Sproul, 7084 Kelley St., Pittsburgh, Pa.; St. Paul's, Kenneth Weitzel, S. Main St., Butler, Pa. Clarion—Emlenton, Dr. C. S. Bridenbaugh, Emlenton, Pa. West New York—Emanuel, Webster Sechriess, 7 W. Wayne St., Warren, Pa.

POTOMAC SYNOD

North Carolina—Upper Davidson Charge, J. Thomas Leonard, Lexington, N. C.; Emanuel Charge, Jesse E. Myers, Thomasville, E. No. 3, N. C. Baltimore-Washington—Trinity, Henry Bosson, 1423 W. 36th St., Baltimore, Md.

SYNOD OF THE MID-WEST

Ft. Wayne—First, William Cramer, Fulton, Mich.; Hudson Charge, Samuel Noll, Pleasant Lake, Ind. Chicago—Grace, E. M. Reeser, Orangeville, Ill. Iowa—Lone Tree, Vernon Burr, Lone Tree, Ia.; St. John's, C. F. Simmermaker, Tipton, Ia. Lincoln—Lawton, Geo. T. Kifer, Lawton, Ia.; St. Mark's, George Behm, 3720 F St., Lincoln, Neb. Indianapolis—Salem, Julius Newmann, 1145 N. 17th St., Lafayette, Ind. Missouri-Kansas—Trinity, Elwood Yoder, Cheney, Kansas. Kentucky—New Middletown Charge, Chas. E. Watson, New Middletown, Ind.

A LETTER TO CLERGYMEN

Dear Sir:

The undersigned are signatories to a letter which is being sent to 100,000 clergymen, requesting them to answer a group of questions on war and peace, economics and politics. It is expected that at least 20,000 replies will be received. In order to make effective preparations for the widest possible use of the results, we are fixing May 2 as the day when a summary will be released to the press of the nation.

We are now suggesting that Monday, May 7, be devoted to a nation-wide study of the opinions of these 20,000 or more ministers, and to the formulating of a more adequate campaign of action. The day's program in a local community might include the following:

1. A united meeting of all ministers in the community or district, morning and afternoon.
2. A luncheon for laymen and laywomen.
3. A public mass meeting in the evening.
4. A radio interpretation at some convenient period.
5. Interpretations in the local press.
6. The distribution of a 25,000-word pamphlet summarizing the replies and analyzing the trends reflected. Supplies of this pamphlet should be ordered far in advance from Kirby Page, 3947 48th St., Long Island City, New York, at the rate of 25 cents for a single copy, \$1 for six copies, and \$10 for 100 copies, postpaid.

We hope that readers of these words will take it upon themselves to get in touch with officers of local ministerial unions and other responsible authorities and begin now to make preparations for a nation-

wide series of significant programs on May 7. Ministers who have not already mailed their replies are urged to do so without delay. Pastors of Churches and ordained clergymen engaged in other forms of religious work, as well as students in theological seminaries, who for some reason failed to receive a copy of the questionnaire should write at once to Kirby Page at the above address. He will see that a copy is forwarded. We plead for the hearty co-operation of all our brethren in this important venture.

—S. Parkes Cadman, Edward L. Israel, William P. King, Francis J. McConnell, D. P. McGeachy, Daniel A. Poling, Harry Emerson Fosdick, M. Ashby Jones, F. H. Knobel, John McDowell, Kirby Page, William Scarlett.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

CHRIST'S LOVE FOR YOUNG PEOPLE

Text: Mark 10:21, "And Jesus looking upon him loved him."

Next Sunday will be observed in many Churches as Young People's Day. We know that Jesus loves all men everywhere. He said, "Greater love hath no man than this, that a man lay down his life for his friends." Jesus laid down His life for all, therefore He loves all. He lays down only one condition: "Ye are My friends, if ye do the things which I command you." Jesus died for all, but only those who accept Him as their personal Friend and Saviour will benefit by His great love.

Jesus showed in many ways that He loved the little children. He still loves them, and a little child is fully justified in singing the beautiful Sunday School hymn:

"Jesus loves me, this I know,
For the Bible tells me so;
Little ones to Him belong;
We are weak, but He is strong.
"Yes, Jesus loves me;
Yes, Jesus loves me;
Yes, Jesus loves me;
The Bible tells me so."

In our text St. Mark tells us in a definite way, "And Jesus looking upon him loved him." This is taken from the story related by Matthew, Mark, and Luke, alike, with only slight variations, where we are told that, as Jesus was going forth into the way, there ran to Him a young man, and, kneeling down to Him, asked Him, "Good Teacher, what shall I do that I may inherit eternal life?"

Jesus said to him, "Why callest thou Me good? None is good save one, even God. Thou knowest the commandments, 'Do not kill,' 'Do not commit adultery,' 'Do not steal,' 'Do not bear false witness,' 'Do not defraud,' 'Honor thy father and mother.'" And he said unto Jesus, "Teacher, all these things have I observed from my youth." Then it was, as St. Mark tells us, that Jesus looked upon the young man and loved him.

Here was, indeed, a moral young man; one who had walked according to the letter of the commandments all his life, and Jesus loved him for it. But Jesus added: "One thing thou lackest: go, sell whatso-

ever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me." This young man lacked that which has been called "the greatest thing in the world," namely, love. He had kept the letter of the commandments, but had failed to catch their spirit, which the great Teacher set forth when He said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment." And a second like unto it is this, "Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." But when the young man heard this saying his countenance fell, and he went away sorrowful: for he was one that had great possessions.

We see from this story that mere morality cannot save a person. All the commandments which the young man said he had kept were negative, except one, "Honor thy father and mother." But Jesus looked at the commandments in a different light and condensed and crystallized them into a single positive statement, "Thou shalt love." With all his morality, the young man lacked the spirit of love. He was not willing to make the sacrifice and follow Jesus in the way of eternal life.

There are some young people like this today. They are good and moral and seek to live according to the commandments, but when they are called upon to give up their worldly ambitions and to make sacrifices and to do the things which a life of real love requires, they also turn away, and not always sorrowfully.

When Jesus walked by the sea of Galilee and said to Peter and Andrew, who

were casting a net into the sea, "Come ye after Me, and I will make you fishers of men," they straightway left their nets and followed Him. And as He went on a little distance and found James and John, the sons of Zebedee, mending their nets, and called them, they straightway left the boat and their father, and followed Him. Here was a different spirit. These men left their all to follow Jesus, and they found not only eternal life but also immortal fame, for even today their names are spoken all over the world wheresoever the Gospel is preached.

The look of love which Jesus bestowed upon the young man of our narrative shows the perfect humanity of Jesus. Thank God, there are many young people in our day, in our Sunday Schools and Churches and Young People's Societies, upon whom Jesus bestows the look of love which shows that He knows their worth and is glad to have them in His Kingdom. There are young people today who are superior to the young man of our story because they have caught the spirit of love from the great Teacher and are using their talents for His glory and for the benefit of their fellowmen.

A college student who was not interested in art, was once persuaded by his mother to visit an art gallery to view the painting of the "Man of Galilee." After viewing it from every angle, an attendant, who had observed how earnestly and with what great interest he had studied the picture, said to him, "Great picture, isn't it?" "Yes, it is a great picture and is well named the 'Man of Galilee.'" Then the student again softly stepped up to the painting and said, "Oh, Man of Galilee, if I can in any way help you to do your work in the world, you can count on me—count on me." You may be sure that Jesus, looking upon that young man, loved him. There are many young people who have that spirit today, and the future, not only of the Church but also of the world, depends upon them.

Wendell Phillips, the American orator, used to say that a single sentence of a sermon by a very ordinary preacher, whom he had heard in his early life, had remained with him throughout the years. The preacher said, "Young men, you belong to God." The first answer in the Heidelberg Catechism, which tells us that we are not our own but belong to Jesus Christ, made a similar impression upon me and thousands of others in our youth and helped to determine our course in life. Jesus bestows upon you a look of love as He sees that you want to do your part in carrying on His work.

MY CHURCH

My Church is not a big Church,
Indeed it is quite small;
No Chapels or Cathedrals tall
With it, for me, compare at all.

Within the quiet of its walls,
Its simple beauty me enralls,
And when before its altar bowed,
The Spirit of the Master calls.

My Church is not a big Church,
It isn't grand at all;
But humble souls find solace there,
And benedictions on us fall.

—M. L. N.

Catasaqua, Pa.

Children's Corner

By Alliene DeChant Seltzer

It's so beautifully dreary outside that I'm homesick for the rainy season of Japan and London fogs. It's a stay-in-doors sort of day, too, and a sleepy one; and just the very day to curl up in the old-rose chair before the fireplace, with my feet propped upon the rosewood bench my father made, and read, and read, and read. So let's see what "The Cheerful Cherub" has to say. (And perhaps Evelyn will bring us a handle-less cup of Chinese tea and a piece of apple-sauce cake.)

Joys

I love the little joys of life—

The smell of rain, the sound of brooks,

The taste of crispy toast and jam,

The sight of rows and rows of books.

Kiss

I made the nicest kiss I could

And blew it to the moon so far,

And then I watched the empty sky

And pop—out came a little star!

So here's "Cheerful Cherub" greetings to all my boys and girls who like to read, and read, and read.

Dollars may be somewhat scarce, but we can count on common cents in this good, old U. S. A.

Mary Ann Humanizes a Ph. D.

By William C. Rittenhouse

(Copyright by the Author)

(Continued from last week)

Something awoke him after midnight. He listened intently. Then carefully sat up in bed and listened. A twig cracked, and again he heard the soft, careful steps. He heard the steps on the back porch and a fumbling with the refrigerator. A kettle on the top rattled slightly. The professor's hair rose over his entire body like that of a porcupine. He had several chills. Whoever he was, the professor was sure he was only a sneak-thief trying to steal the provisions. He would show him it was a dangerous trick to attempt to do that.

Cautiously getting out of bed he seized his club with a shaky hand; carefully removed the window screen and lowered himself to the ground. He crept stealthily along the side of the cabin, his club poised in the air. Slowly he came to the corner of the cabin and then halted. More noise at the refrigerator. Yes, he was there. The professor grasped his club firmly; he would rush upon the fellow and give him the reaction of his life, but before the professor could rush forward the porch light was switched on; there was a great crash of crockery; the kitchen door was flung open; two revolver shots, and a great hulk of a being rushed around the corner of the cabin, knocked the professor flat on his back and disappeared. Around the corner also came Mary Ann, in her pea-green pajamas, in hot pursuit, tripped over the professor's body and fell sprawling upon the ground.

"Good Lord, what's this?" she cried, as she sprang to her feet.

The "this" arose slowly. Mary Ann covered it with her revolver.

"Why, professor, is that you? What on earth are you doing here? I might have shot you. I was just about to give that bear one more reminder when I fell over you."

Mary Ann undoubtedly was greatly agitated, for if the bear had not knocked the professor down there might have been a tragedy.

THE PASTOR SAYS:

If you wish to be a popular speaker, just now, visit Germany or Russia. Your opinions may not be worth much, but your audience won't mind.

—Now and Then.

"Was—was—was that a bear?" inquired the professor, valiantly striving to overcome his quaking nerves. "I thought it was a man."

"Yes, that was a bear. I told you the bears would visit us. But how did you get here?"

The professor explained that he had heard the prowling about the cabin for some time, and that when he heard the prowler at the refrigerator he determined to give him a good scare.

"It seems to me all of us got as good a scare as we want for some time," commented Mary Ann.

By this time the mother, in her dressing robe, appeared on the porch, and Mary Ann explained to her the cause of the confusion. She dilated on the courage and fearlessness of the professor in attempting to drive off the bears with a club. That she knew would subdue some of the fear complex in the professor. That was good psychology; she was subduing the fear complex by suggesting what a brave, heroic, fearless man he was.

By the time Mary Ann got through with her praise of the professor he began to believe that he had really done something which required unusual courage. He didn't know that the bears would have fled like a flash at the first sight of him.

Under the bright light they began to examine the damage done. The bear had deftly opened the refrigerator door, upset a large platter of potatoes, which had crashed upon the floor, and also had overturned the milk-pail.

"Did he get anything?" inquired the mother, as Mary Ann investigated.

"He got the ham and held on to it, too."

The professor assisted Mary Ann in clearing up the broken platter and putting things to rights again in the refrigerator, but while doing so his eyes were following the pink twinkle-toes. In a short time all were in bed again and the lights out.

The professor lay on his back thinking over the excitement and his obsession for Mary Ann's toes. He could find no reason. He tried to dismiss his thoughts by saying, "Darn Mary Ann's toes," but the toes refused to patter away. A half hour later he addressed some really profane language to those toes, because they were calling attention to parts to which they were attached.

Things were becoming more than serious for the professor. If any psychiatrist could know of his thoughts for the past hour he would be classed as a moron, with a strong tendency of becoming a pervert, and should be shut up at once in an institution provided for such cases.

His case was clear: He thought of a young woman's toes, then her ankles, calves, and knees. His own examination condemned him. He was a moron. He had declared persons morons on flimsier evidence than the evidence against him. He was greatly distressed. Never had he spent an hour in such a minute appraisal of a female body. It was terrible. His mechanism was very naughty. He would not place the blame on any of his near relatives, because of hereditary moronism, but he could place it on Adam, because Adam sized up Eve from the purely physical standpoint, because the physical in Eve was plainly to be seen, and there was no documentary evidence that Adam was near-sighted.

Nevertheless, irresponsible as he was, to think of a young woman's toes, ankles, etc., was ample evidence that he had a dangerous kink in his mental machinery.

If he had confided his thoughts to Mary Ann she would have set him straight with a few polite words, "You are a goose," but would be thinking of a loon.

The professor tried all the laws of psychology he knew to sublimate Mary Ann's toes and attached parts, but they would not work.

The more he tried to think of other things the more Mary Ann's toes took a fiendish delight in wriggling before his eyes. If he had ever read the Song of Solomon he would have had the real psychological reason for his unbridled thoughts, and he could have gone to sleep in peace; but he had not.

He probably did not know where to find the Song of Solomon. It was a sad loss for him, for the Song of Solomon is responsible, down through the centuries, for countless millions of people having naughty thoughts and dreams and moronic tendencies. For, once this stimulating song is read, the content becomes part of the sub-conscious mind and bound therefore to exert a sub-conscious, mechanistic influence upon the conduct of the reader. Probably a distinguished Reformation theologian was right when he suggested that it be excised.

If that Reformer had had all of the Song, it would be more than probable that it would have been excised, for the illustrious author and expert appraiser of female beauty would not feel flattered as a portrayer of female charms by the meagre description now available.

At last the sublimation laws he had applied began to work, but they were a long time getting ready for business.

The professor's mind reverted to the refrigerator scene. Then he laughed, almost loudly. He thought of the extremely domestic intimacy he had enjoyed with Mary Ann, in her pea-green pajamas, and he, in his cream-colored pajamas, putting a disordered refrigerator to rights at 1 o'clock at night. It was ludicrous. "Behaved just as if we had been married a long time," he thought. Then, "Is this your husband?" jumped out of his sub-conscious. The nervous professor became irritated and he addressed a few remarks to Mrs. Stone which were very similar to and quite as forceful as those addressed to Mary Ann's toes when they wouldn't behave. The robins were beginning to chirp when the professor finally went to sleep.

(To Be Continued Next Week)

Home Education

"The Child's First School is the Family"
—Freuel

THE CHILD MAKES A BAD BARGAIN

Hilda Richmond

Three sisters, mothers of little children, were visiting in their old home and each, as a special treat, gave her children a few pennies to go down town and buy what they liked. The little journey was quite safe for the youngsters and it was at an hour when they could take their time in looking at the toys and candies on display, so they set out in great good humor. But when they returned, sad to relate, it appeared they had made bad bargains. A man had been making shining, fascinating looking taffy in plain sight of a large crowd, and these children had invested their money in candy. When each received a bag containing a very tiny portion, they all felt badly disappointed, for they had planned for other things. Of course this is a common happening with children. It was the different way that each parent commented on the incident that especially interested an onlooker.

One mother said that it served the children exactly right. She reminded them that they had gone out with the intention of buying balls for a little game

they were planning, and she said they were old enough to know better than to waste their precious money.

Another mother said that the next time a shopping excursion was in progress she would go herself to see that the children did not come home disappointed.

But the third mother gathered the sad children in her arms to tell them that she had once done the very same thing and had come home disappointed because something unexpected had coaxed the money out of her purse.

"But, children, you don't have to do it again," she said. "The next time you will know better. And I'll tell you a little secret. Grandmother wants her onion bed weeded, and if you work hard you'll have enough money for your balls this very day."

"Adele, you always were soft-hearted," said her older sister. "Now I believe in teaching children a lesson instead of sympathizing with them when they waste their pennies. But, I must say," she added truthfully, "your children are better behaved than mine, and they confide in you more than my two do in me. Maybe after all . . . Well, I do declare! They've all started for the onion bed."

"There are great possibilities for education, physical, mental and spiritual, in the natural activities of childhood, and the Kindergarten is only an organized attempt to so direct these activities that they will contribute most to the child's education."—A. S. Hurst, former Dean, Department of Education, Syracuse University, New York.

Anyone wishing to insure the provision of a kindergarten as a part of the public school system should write to the National Kindergarten Association, 8 West Fortieth St., New York City, for advice and free publicity material. Of course, only a properly trained kindergarten should be put in charge of the class.

"What's happened to that nice lodger you had, Mrs. Brown?"

"Oh, I had to get rid of him. Do you know, he told me he was a bachelor of arts, and I found out by chance he has a wife and family in another city."—Exchange.

Puzzle Box

ANSWERS TO — WORD SANDWICHES, No. 15

1. P—raise—S
2. D—river—S
3. P—lease—D
4. S—odium—S
5. F—lower—S
6. G—arden—S
7. C—enter—S

DOUBLE-TIED WORD CUBE, No. 45

* * * * *

Across:

1. A city in Puerto Rico.
2. A musical drama.
3. At no time.
4. An island in the Mediterranean.
5. Having ears.

Down:

Same as across. —A. M. S.

Oldest Inhabitant (to district visitor): "I be 94 and 'avent got an enemy in the world."

District Visitor: "That's a most beautiful thought."

Oldest Inhabitant: "Yes, miss. Thank heavens they be all of 'em dead long ago." —Exchange.

The Family Altar

By the Rev. Alfred Grether
Defiance, Ohio

HELP FOR THE WEEK OF JAN. 22-28

Memory Verse: "Blessed are the pure in heart; for they shall see God." Matt. 5:8.

Memory Hymn: "Dear Father, to Thy Mercy Seat," 312 in Hymnal of Reformed Church.

Monday—True Blessedness Matt. 5:1-12

Men have all sorts of ideas about happiness and greatly varied conceptions of blessedness. Until they sit at the feet of Jesus and receive instruction from Him their quest for the boon of life is much like the meaningless fluttering of moths about our street lights. While it is true that these beatitudes, which fell like priceless jewels from the lips of Jesus, are beautiful beyond description and have an attraction all their own, yet it is only by sincere, personal compliance with their teachings that we find the blessedness which is promised.

YOUTH

Youth goes skipping down the street
With a pair of nimble feet;
Eyes so bright and cheeks aglow,
Smiling faces—beaming so.

Play-time never seems too long,
Dancing thru the days with song;
Scattering unbounded cheer,
With naught of wrong or any fear.

Glad at heart it ever seems
Like a blossom-time of dreams;
Chasing here and chasing there—
Casting sunbeams everywhere.

Oh! the happy days of youth,
Beaming with the sun of truth;
Knowing naught of any care
That would ever bring despair.

Or of what time's bound to bring
As it slips from lap of Spring;
Lord, help youth to ever keep
Pure, with sweetness rare to reap.

Keep well hidden what's to come
When its play-days all are done;
Help it skip on down the street
With a pair of nimble feet,

Thru the sunny paths where lie
Flowers that will glorify;
Help it then to ever find
Blessings of the nobler kind.

—Harry Troupe Brewer.
Hagerstown, Md.

Prayer: Give us minds, dear Savior, to know Thee and hearts to comply with Thy will. Help us for the good of ourselves and others in sincerity to choose Thy way of living. Amen.

Tuesday—Loving Our Enemies Matt. 5:43-48

In commanding us to love our enemies, Jesus requires that we follow His own blessed example. He had special friends, as we all by nature are wont to have; but He hated no one, not even His crucifiers, but loved all men, even His bitterest enemies, in sincerity. An aged, fretted Christian, whose pastor was urging him to love certain persons that had greatly wronged him said, rather indignantly, "That's a thing which you yourself cannot do," and but for the grace of God his statement should, generally speaking, be all too true. Only Christ, by His Spirit, can enable us

to love our foes.

Prayer: Dear Savior, purge our hearts from every inclination to hate our enemies; and help us so to love them that they themselves may be subdued and won by the Spirit of love controlling our lives. Amen.

Wednesday—The Golden Rule Luke 6:27-38

The Golden Rule presupposes love for its fulfillment. That vicious, selfish persons should deal with all others as they themselves would be dealt by is unthinkable. Love is the main-spring of Christian action; and when Christ enjoins upon us the duty of doing to others as we would that they should do to us, He requires that both our inward life and outward actions be completely controlled and motivated by the Spirit of love. Golden indeed shall all life be and golden shall be the "Age", when all, because of inward constraint, shall live by the rule of love.

Prayer: O Lord, impress more deeply upon our hearts and minds the fact that all men are our brothers; and enable us by Thy Spirit of Love to obey the Golden Rule. Amen.

Thursday—Whole-hearted Seeking Psalm 119:1-8

There are two ways in which the heart may seek God. By a direct outgoing, prompted by a true hunger and thirst for Him, it may seek for communion and fellowship with Him, for His grace and power, for a greater measure of His Spirit; but it may also seek Him by bringing every thought into captivity to the obedience of Jesus Christ, by enlisting whole-heartedly in His service and putting all of one's gifts and powers to work for His glory and for the establishment of His kingdom. The Holy Spirit is the inspirer, who fills the heart with a burning passion for such a whole-hearted seeking.

Prayer: "O God, Thou art my God; early will I seek Thee." Be Thou the light and life of our souls and help us in all of our ways and works to seek Thy glory. Amen.

Friday—Mutual Love Romans 12:9-21

There are few things in the world that men have not tried to counterfeit. To offer to one's fellowmen a feigned love is counterfeiting in a most pronounced sense and is contemptible and loathsome. Yet the world is full of such "dissimulation." By studying our passage carefully we learn how to guard against this prevalent evil and be sincere and constant in our love for one another. By daily replenishing our souls at the fountain and by faithfully following His blessed example our hearts shall be so enlarged and enriched that our love for our fellowmen shall be sincere and natural.

Prayer:

"O may we love each other, Lord,
As we are loved of Thee;
For none are truly born of God,
Who love in enmity." Amen.

Saturday—Christian Duties Ephesians 4:25-32

The "Wherefore" at the beginning of this passage shows that these verses are an explanation and further application of what Paul in previous verses says about putting off the old man which is corrupt and putting on the new man, which is created in righteousness and true holiness. Man cannot be a new creature before God gives him a new heart and spirit. But when he has been thus favored there are Christian duties all along the line of his daily existence, especially in relation to his fellow creatures, to be performed; and to the doing of these things he, for his own good as well as the good of others, must faithfully devote himself.

Prayer: Father in heaven, make us quick to see and use the opportunities that come

to us for spiritual improvement and for doing good to others in the Spirit of our Lord. Help us in all things to live to Thy glory. Amen.

Sunday—A Citizen of Zion
Psalm 15:1-5

It is supposed that this Psalm was written when the ark of the covenant had been brought to Mount Zion and that David here aimed to set forth the qualifications for appearing in the tabernacle, as a worthy worshiper. In reading the verses we are reminded of the self-examination which the Church requires of those who approach the table of the Lord and of the things which the liturgies stress in describing the worthy guest. We do not by nature possess the "clean hands" and the "pure heart" elsewhere described; yet this need not bar us from being citizens in God's spiritual Zion, if we are willing to accept the cleansing which He has prepared for us.

Prayer:

"Savior, if of Zion's city I through grace
a member am,
Let the world deride or pity, I will glory
in Thy name;
Fading is the worldling's pleasure, all
his boasted pomp and show;
Solid joys and lasting treasure none but
Zion's children know." Amen.

**HOW THE BUNCH GOT THEIR FEET
OFF THE TABLE**

**The Story of a Gradual Approach Between
a Teacher and a Group**

"And now, Reverend, if you will follow me, I will take you to your class. This way, please. . ."

"My class? Just who—and why—?"

"It's a fine class of young men, Reverend. Kind of a tradition here that they get the pastor. I am sure you will like them."

Get the pastor? That sounded ominous.

Down a crooked, dark stair, into a basement room. Eight or ten fellows sprawled decoratively over a miscellany of furniture. Two or three with their feet on the table—a very handsome table, too. That was the Bunch, and as they gave the new preacher the once over, he knew that figuratively speaking, every fellow's feet were on that table. It was not a comfortable feeling. But several of them smiled and one tall, lanky chap, got up and shook hands. That helped a lot. He was the president.

So, prosaically, began an adventure whose memory after many years still thrills, though it was not so thrilling all the way. There were many bitter hours and many a battle with the Spirit of Quit. But that Spirit never did win.

The Bunch were really fine, though very human. Ranging in age from 18 to about 23, they represented college, office, and shop. From the outset it was clear that a social camaraderie held them together rather than any vital religious bond. Perhaps one should not expect anything else in adolescence. The basement room had an outside entrance to which every fellow had a key. Their interest in "Church" outside of Sunday School was sketchy; they shared chiefly by "remote control." Their knowledge of Scripture and of the art of Christian living was vague and incomplete. Nor did this bother them at all. The weekly "lesson" suggested plenty of material for argument and argument was to them delightful. It generally went in circles, but this they did not seem to notice. It was enough that there was vocal action. Their week-day hobby was basketball, and there they prided themselves on the "baskets" they could make. It did not in those days strike them as important that "baskets" should also score in the intellectual and religious realms. A happy-go-lucky Bunch were they, who respected the adult leader but those vital

interests lay outside that leader's field.

Yet in them lay the making of a splendid Christian manhood, and to bring that to pass there must be no distance between the Teacher and the Bunch. . .

The point of immediate contact was their social hobby, of course,—basketball. There was no gymnasium in the Church building, so they rented a school gymnasium three nights a week—two for practice, one for the game. And the Teacher took three nights out of his busy pastoral week, to spend with his Bunch on the gym floor. He did not play except in the free-for-all on practice nights. But his steady job was official time keeper and first aid man. Pulling fingers back into joint, kneading knotted muscles, tying up sprains, painting bruises and cuts with iodine—getting close to a fellow when he was hurt—proved a tremendous destroyer of distance. He became "one of them." He never missed a practice or a game. He talked their language—so they said—he knew their problems, from personal contact. Their feet began slipping off the table. Once he thought he had failed—when Shorty, the star forward, flatly de-

OUR BEST

We say that we haven't a chance,
Life has treated us very rough,
That some go uphill
While we remain still;
Do the Best that we can; that's
enough.

If we can't be the sun shining bright,
Then the rays of a small star will do,
To help others on,
To guide steps along,
Our small light will help quite a
few.

Sometimes we're discouraged and
fret,
We say we're not getting a break,
When all we need do
Is to use things in view—
Our Best of all chances to make.

—Ruth E. Clymer.

clared he didn't have to attend Sunday School to play on the team. There was a lot of bitterness for a while, but it, too, passed over. It is too long a story to tell here.

The Bunch began to drop into "Church" Sunday nights, in occasional scattered fashion. But they shied at responsibility or regularity.

The next move was to throw about them the influence of domestic atmosphere. Over half the Bunch were living away from home. Boarding houses, bowling alleys, theatres, streets, are not finally satisfying Sabbath surroundings for young men. They sensed it unconsciously—nearly every Sunday morning the problem wove itself into the texture of the lesson. So the Teacher casually announced that his home—half a block from the Church—was open.

"There is a swing on the porch," said he, "a piano and a fireplace in the parlor and an ice box in the kitchen. You're welcome to them all any time."

And one Sunday evening four of them piled joyously on that porch swing and broke it at once. Being gentlemen, they fixed it at once, and henceforth they had a "share" in that home. In a subtle way that porch swing had become partly theirs. A few Sundays later Scotch John raided the ice box while Fritz thumped (really) the piano (on a Sunday evening, if you please!). John, with a pickle in one hand and a piece of pie in the other, sat care-free and happy on the floor with his back to the fireplace when Fritz let out a hilarious yell and dashed to the window with Scotch John in close pursuit, carefully re-

taining his hold, however, on the refreshments. The excitement was only a pretty girl passing by, and when she was gone they returned to their places of contentment.

The parsonage became ultimately the accepted loafing place of the Bunch, especially on Sunday evenings, and unknowingly to them, it wove its hominess around their heart strings and filled a need they would not have confessed to each other. Surely, it is written in some Golden Book, that there never was a finer set of gentlemanly fellows than the Bunch. . .

Came the close of an unusually victorious basketball season when between the Bunch and the city championship stood only a final game. In preparation for it they invested in a set of new sweaters, fine white roll collar sweaters with a big blue "H" upon them—for the name of the Church. Arrayed, like Solomon in all his glory, they would advance upon that solitary team and capture it. And the Teacher must surely be there. What could keep him away!

But he did have to stay away. That night of all nights, he was tucked with blankets into a big chair by his fireside, all fevered and achy with tonsillitis! But he would not go to bed. The Bunch—his Bunch—were playing their final game, and they would come "home" afterwards—and he must wait.

They did come, too, tramping up the porch like horses, piling into the hall, overflowing into the room. . .

They had lost!!!

Where else would one go when one had lost—but home? And so they came. Every fellow had played his best, but, said Captain Les, "they were the better team!" A score for good sportsmanship.

After a while Les became restless, and at last went out into the hall, returning shortly with a long, flat box which he awkwardly dropped into the Teacher's blanketed lap. And haltingly he let him know that the Bunch wanted him to have . . .

Hands a little shaky, fumbling with the strings . . .

One of those sweaters—those big white sweaters with the roll collar and the big, blue "H". . .

What if tonsillitis makes a fellow's throat hurt? Something else that night pulled and tugged at the aching throat and reached deeper—far deeper. . .

And touched a chord from aching into music.

The distance—the distance—was gone!

"Fellows," said the Teacher after a while, "will you wear your new sweaters to Church next Sunday night and take over the ushering?"

Silence . . . Fidgeting . . . Then, from Scotch John, "Yes, if you will wear yours to preach in!"

Preach in a sweater? It was an Eastern Church, quite dignified, quite insistent on traditional propriety in pulpit garb. What would happen?

But he played the game, and so did the Bunch. The congregation was a little startled and the leaders—a few of the older ones at least—visibly shocked. But there were no casualties. Thereafter the Bunch—without sweaters—took over the Sunday evening ushering.

Came the war and the Bunch enlisted—every one. And when the Armistice was signed the Bunch came back—every one. Thank God!

Before they left, some of them had united with the Church. After they returned the others did, too. And it is written in the records of that Church how the members of the Bunch became superintendents of the Sunday School—officers of the congregation—singers in the choir—teachers in the school. . .

Their feet were off the table!

O. G. Herbrecht

Director of Young People's Work,
Iowa State Council of Religious Education,
Des Moines.

Woman's Missionary Society News

Helen Ammerman Brown, Editor
Selinsgrove, Pa.

We Must Save It! (with the zeal of real firemen.) We helped to send the Gerhards to Japan: we helped in many emergencies. Our Missionary Societies can send gifts of \$10 and more to keep alive that part of us which reaches into the lives of Japanese women. If every W. M. S. would simultaneously send a New Year sacrifice at once to Misses Lindsay and Hansen in Logan, Kansas, now on furlough from Japan, what a restorer that would be! Lives will be lost for Jesus Christ if we do not revive them. Miyagi College is on the brink of the Valley of Death. See Misses Hansen and Lindsays' letter. Classical officers please see that the letter is made public to the ladies.

From S. S. Katori Maru. Miss Mary Myers returning to medical work in China writes: "My study in midwifery in Livingston College of Missions, England, was very satisfying. I think I left real friends there. I am traveling second class and found some congenial companions. I hope to be somewhere in Palestine on Christmas Day. Love to my home friends."

A Birthday Party!! Ten years old are Numidia and Millgrove Guilds. The celebration held in Millgrove, near Catawissa, Pa., was opened by the dear mothers giving their daughters a real banquet. Mrs. A. L. Zechman, organizer and counselor, gave the address of the evening. Was she surprised when the girls presented to her an electric waffle-iron? New members were initiated and the birthday session closed with a candle lighting consecration service including the impressive friendship circle. Congratulations, and the best of good wishes to you all.

The World Day of Prayer has a blessing in store for all who seek it on Feb. 16—the first Friday in Lent. It might be interesting to know that an interdenominational group, composed of women of 17 denominations, has published the World Day of Prayer Program in Spanish, and is supplying it to all Spanish-speaking countries. It is printed in Buenos Aires, Argentine.

NEW CHURCH AT WIND GAP, PA., DEDICATED

The handsome new edifice of Trinity Church in Wind Gap, Pa., was dedicated on Sunday afternoon, Dec. 31, 1933. It stands as a tribute to fine co-operation and Church unity between the Lutheran and Reformed pastors and congregations in that community. The first chapel was built in 1887 at a cost of \$1,800. Previous to this Sunday School and Church service had been held in the village school house. The new building is a memorial to the early pioneers of these two branches of the Protestant Church and to the Christian leadership of the two pastors, Revs. L. B. Klick and Wm. H. Brong.

The Church is built of brick-veneer in the Gothic type, measuring 56 by 80 feet, divided into two units—the Church auditorium and the Sunday School—separated by folding doors. There is a finely equipped basement floor well lighted for social and dramatic purposes. There are specially equipped rooms for the pastor and the Ladies' Aid. A two-manual, direct electric action, Wicks pipe-organ with Deagan chimes ministers to this House of the Lord, designed for preaching, prayer and praise. Definite action for its erection was taken in January, 1933; ground was broken July 2nd; the cornerstone laid on Sunday, August 13, and the building dedicated on the last day of the year. It represents a total expenditure of \$18,000, all of which has been paid with the exception of a

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partial indebtedness on the organ amounting to \$1,500.

The Dedicatory services on Sunday at 2.30 P. M., were in charge of the two pastors. The building was filled to its capacity with loyal members and interested friends. Rev. C. C. Snyder, S.T.M., president of the Allentown Conference of the Lutheran Church, preached a brief, impressive sermon on "Holiness Becometh Thy House, O Lord," and was followed with a sermon by Rev. J. Rauch Stein, D.D., stated clerk of the General Synod of the Reformed Church, from the text "How Amiable Are Thy Tabernacles, O Lord of Hosts!" The Dedicatory services were

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The Rev. Wm. H. Brong, B.D.

THE PASTOR WHO CARES

"I have been thinking for some time about the need of Christian reading in our homes where the Church paper has not been given its proper place, and where the thought still remains that the expense of such paper cannot be afforded."

So writes a pastor who is deeply concerned about the welfare of his people—and then he personally subscribes for the MESSENGER to be sent into a home in which there are many children, so they may have the benefit of the Church paper. Such pastors are indeed "the salt of the earth."

continued during the first week of January with appropriate sermons by neighboring Lutheran and Reformed pastors, and by 3 ministers who grew up as sons of the congregation.

The Plainfield Charge of the Reformed Church includes the congregations of St. Peters, Plainfield; the newly dedicated Trinity Church, Wind Gap; Evangelical Reformed, Belfast; and Faith Reformed, Pen Argyl, Pa. All of these congregations in the Charge have succeeded in erecting new and finely equipped buildings. They

also have an attractive and comfortable parsonage. They have contributed liberally to denominational causes—the Theological Seminary, the Forward Movement, Ministerial Relief, Home and Foreign Missions. They have weathered the financial crisis with only a small indebtedness against them, and all has been accomplished through the Christian co-operation of this people and their pastor during the present pastorate of the Rev. Wm. H. Brong, extending over a period of 30 years.

—J. R. S.

NEWS OF THE WEEK

Mrs. Henry W. Elson

President Roosevelt Jan. 3 delivered in person his message on "the state of the Union" at the convening of the regular session of the 73rd Congress.

The election of a constituent Assembly will take place on April 22, according to a statement to the press Jan. 2 by President Ramon Grau San Martin, who asserted he would turn the reins of government over to the Assembly on May 20.

Postmaster General Farley Jan. 2 signed an order eliminating the placing of advertising circulars, hand bills and the like into private postal boxes intended to hold only mail.

According to the last report, 39 persons are dead, 66 missing in the recent western flood in the area of Los Angeles. Property damage is put at \$5,000,000.

Dr. C. C. Wu, former Minister to Washington and son of the famous Wu Tingfang, died suddenly Jan. 3 at Hongkong, China.

Viscount Churchill of Galashiels, Scotland, died Jan. 3 at 69. He was the godson of Queen Victoria and, when he was 12, was appointed Page of Honor to the Queen. He was chairman of the great Western Railway.

According to a recent report of the Metropolitan Life Insurance Company, the United States was blessed with excellent health in 1933. It states that probably the best health record "of all time" was established last year.

President Roosevelt sent to Congress Jan. 4 the most extraordinary budget in the history of the United States, showing a contemplated excess of expenditures over receipts of about \$7,000,000,000 for the current fiscal year as the cost of the war against depression. He estimated total expenditures for the year ending June 30, 1934, as \$10,569,006,967, with receipts put at \$3,259,938,756 — the nation's greatest peacetime spending program in its history.

A gift of \$150,000 by Charles Hayden for a planetarium to be constructed by the American Museum of Natural History, has been announced by F. Trubee Davison, president of the Museum in New York City.

The national organization of the Camp Fire Girls was officially opened in New York City Jan. 4. A message from President Roosevelt was read.

Twenty countries had less unemployment during the last quarter of 1933 than for the corresponding period of 1932, according to the quarterly report of the International Labor Office, issued at Geneva. The gain in the United States was the most marked.

The earliest authentic manuscript in existence of "The Star-Spangled Banner," which Francis Scott Key penned in Baltimore nearly 120 years ago, was bought for \$24,000 at auction Jan. 5 in New York City by the Walters Art Gallery in Baltimore.

The Perkin Medal of the Society of Chemical Industry, awarded annually for valuable work in applied chemistry, was presented Jan. 5 to Dr. Colin G. Fink of

Columbia University at a meeting of the Society in New York.

A plan of organic union of the Presbyterian Church in the United States of America and the United Presbyterian Church of North America has been made public by a joint committee. The merger could be consummated by 1936 and would unite a combined membership of 2,200,000 in a denomination whose title would be the Presbyterian Church of America.

Captain Ernest Miles Joyce, polar explorer on the Scott and Shackleton expeditions, is organizing an air expedition to the Antarctic which will start in August to investigate the commercial possibilities there.

Dr. James H. Kimball, meteorologist of the United States Weather Bureau in New York, has been made a chevalier of the Legion of Honor by the French Government in recognition of his aid to French fliers in the preparation of weather data.

Nearly 100 members of the Roosevelt Memorial Association observed the 14th anniversary of the death of Theodore Roosevelt Jan. 6 by taking part in the annual pilgrimage of the association to his grave in Young's Memorial Cemetery at Oyster Bay, L. I. The group was the largest ever to make the pilgrimage.

Alexander Troyanovsky, the first Russian Ambassador to the United States since diplomatic relations between the two countries ceased 16 years ago, has arrived. He was accompanied by William C. Bullitt, United States Ambassador to the Soviet Union, and members of his staff.

The Lutheran ministers in Germany have rebelled against the dictatorship set up by the Reich Bishop Ludwig Mueller. They base the right to disobey on the Augsburg Confession; 6,000 pastors defying the Nazis.

Many American cities have gone into the red since the depression began. Some have defaulted. Out of \$18,000,000,000 municipal bond issues outstanding in the country, \$1,000,000,000 went into default. More than half of these were in two cities — \$400,000,000 in Detroit and \$150,000,000 in Chicago.

The Turkish Cabinet definitely approved Jan. 7 the new Five-Year Plan to industrialize formerly agricultural Turkey. A total of \$32,000,000 will be devoted to construction of 15 State factories, including 3 textile mills ranging from 25,000 to 45,000 looms each.

A decline for the third successive year in business done by the Post Office Dept., resulting in a net deficit of \$50,683,000 despite the increase in first-class postage rates and drastic economies made after Mar. 4, 1933, was shown Jan. 7 by James A. Farley, Postmaster General, in his report for the fiscal year ended June 30, 1933.

The first regular transatlantic air line in history will become a reality about Feb. 1 when the Lufthansa begins an air mail service from Germany to South America. It will be assured by a combination of land and seaplanes that will cover the distance in 5 days.

General Yvon Dubail, 82, Grand Chancellor of the Legion of Honor and victor at the battle of the Vosges in 1914, died Jan. 7 at Paris.

Bishop James Cannon, Jr., of the M. E. Church South, and Miss Ada L. Burroughs, who was treasurer of the Bishop's anti-Smith campaign committee of 1928, must stand trial for conspiracy to violate the Corrupt Practices Act, the Supreme Court ruled Jan. 8.

A 5 to 4 decision handed down Jan. 8 by the Supreme Court, sustaining the Minnesota law establishing a moratorium on foreclosures of mortgages, was interpreted by some as tending to indicate the future upholding of the legality of the sweeping emergency powers conferred by Congress on the President for the establishment and operation of the National Recovery Act.

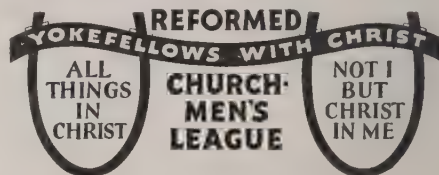
Henry Morgenthau, Jr., was confirmed as Secretary of the Treasury by unanimous vote of the Senate Jan. 8.

The Philadelphia strike of taxicab drivers, which has been marked by recurrent episodes of violence since Nov. 25, has been virtually settled.

President Roosevelt sent a special message to the Senate Jan. 10 urging the immediate ratification of the St. Lawrence Waterway Treaty as a means of increasing employment and reducing electricity rates to people living within 200 miles of the dam to be constructed on the St. Lawrence.

The population of Mexico in 1930, according to census figures made public Jan. 8, was 16,552,722.

Increased quotas for United States products have been obtained from France and Great Britain, the State Department announced Jan. 8.



Dr. John M. G. Darms, Secretary

THREE more chapters enrolled: St. Paul's, Johnstown, Pa., Dr. A. B. Bauman, pastor; Weatherly, Pa., the Rev. C. T. Moyer, pastor, and Bethany, Philadelphia, Pa., the Rev. G. A. Haack, pastor. How happy we are to add these chapters to our growing roster and these forces to our work. Two of these chapters are located in the mountain regions of Penna., and the other one in the plains of urban life. Is it not true that real Churchmen are "hilltop" men, who go out onto the plains and there carry out their noble purposes? Did not the Master advise the same? Come, ye men of our Churches, and help us line up the man forces and make them function actively in our Church and Christian life, as these new chapters will certainly do. At the forthcoming meeting of the Classes, the Churchmen's League should be given prominence and prompt attention.

Five thousand copies of our program for 1934 have been printed and are being sent out to the chapters—one for every member—and to the Churches and associated groups of men's work in other denominations. Any number can be supplied without charge to those who are interested and would establish a chapter. Some individual groups are using this program quite regularly. Why not JOIN THE LEAGUE and get the helps sent out monthly? Happily the money for these booklets has now been provided. The Lord does provide.

The Secretary has received a cordial invitation to attend the annual meeting of the Brotherhood of the Evangelical Church, to be held in St. Louis, Feb. 5-6, in order to confer on and plan for our common work among men, when the merger is consummated at Cleveland in June

next. Would some laymen or groups help make this important conference financially possible? We have no funds for travel—and yet here is an occasion of extreme importance.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

The Home had a good start at the beginning of this year. On the first day our office received mail, which was on Jan. 2, funds came in for the furnishing of 3 bedrooms in our infirmary. The furniture fund had been overdrawn \$19. The local papers advertised greatly reduced prices for furniture by 2 of the stores, furniture we very much needed. We decided to buy what we needed on faith, believing that by the time the bills had to be paid the money would come. On returning from the shopping trip we discovered that the mail had already brought the money.

Three more persons can now be accom-

modated in our new building. There are still 10 bedrooms in our new building in the infirmary which cannot be used for want of the necessary furniture. There are probably some individuals, organizations, and even congregations who could provide for the furnishing of such a room in memory of some one. The price of furnishing an infirmary bedroom is \$250. Here is some unfinished business to which the Church should attend promptly to enable the Home to admit more guests.

Another thing that cheered us very much was the receipt of a check for \$50 the following day from one of the subscribers to the building fund to pay in full the balance of his subscription. This reveals a determination to make the work of the Home succeed which is very commendable. If this is an evidence of better times coming and a promise that others will follow this beautiful example, we should feel much encouraged. A good beginning is much to be desired, but "all is well that ends well."

the fabric of our lives. He describes the attitudes and aspirations of the citizens of the Kingdom.

These pithy sayings are not an exhaustive catalogue of Christian virtues, the rigid code to which we must conform. But neither are they random utterances, without organic relations, like the pearls of a necklace. They form a coherent and consistent whole. Each Beatitude portrays an aspect of the new life that Jesus sought to quicken in men. Together they give us a composite picture of men who are really living according to the will of God, as revealed by Jesus Christ.

The Beatitudes, then, do not describe seven or eight different groups, peacemakers, mourners, meek, etc. They proclaim certain mutually complementary qualities of character, which, collectively, mark and measure the "perfect" man. The ideal citizen of God's Kingdom will possess all of them.

He will be "poor in spirit," which does not mean "poor-spirited." It denotes a man conscious of his spiritual poverty. And one who lacks that sense is either a selfrighteous Pharisee, or an unrighteous sinner. The one is complacently satisfied with himself, and the other has never been dissatisfied with himself. Both are spiritual paupers, far from the Kingdom, without knowing it. Blessed are the men whom Jesus makes conscious of their spiritual bankruptcy. They become seekers and suppliants. They find the spiritual treasures of the Kingdom.

"Blessed are they that mourn," sounds like a benediction upon sorrow, despair, and pessimism. But, in reality, it is a true note in the anthem of divine optimism that resounds throughout the gospel. It is a part of the Glad Tidings, for in the Kingdom the mourners shall be comforted. Whether they mourn over a soul out of tune with God, or over a world out of joint, whether their sorrow is spiritual or physical, social or personal, God will comfort them. He forgiveth our sins, He health our diseases, and He will right all the wrongs of the world. Far from breathing pessimism and despair, this Beatitude voices the optimism of a virile faith in the redemptive purpose and power of our heavenly Father.

Recently a friend called my attention to the fact that the French Bible translates "the meek" with "the debonaire." That means "gentle and gracious," and is much nearer to the meaning of the original Greek word than "meek." It throws welcome light on a difficult saying. "Meekness" sounds like weakness. It suggests a character that lacks stamina, and shuns effort. That kind of meekness will never "inherit the earth," and it received no commendation from Jesus.

Yet, the Master said of Himself, "I am meek," and, surely, He is conquering the earth. His meekness was a superior kind of strength, or a certain way of using one's strength. Jesus was the strong Son of God who used all His gifts and power, human and divine, for gentle, kindly, unselfish service. He was "l'homme debonaire," the true Gentleman. And His Kingdom waxes wider and stronger, while the wrecks of empire, built by brutal force, strew the ages. Men like Him are gradually inheriting the earth. They win the love and homage of mankind. They are the uncrowned kings of the earth, even though they do not own a foot of its soil.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled." The soul has its elemental needs, its hunger and thirst, just like the body. It cries out for God, for life abundant and eternal. In God's Kingdom, that deep hunger is appeased. And there the merciful are blessed, for "they shall obtain mercy." That is the law of spiritual reciprocity. It works manward and godward. As we deal with others, so God will deal with us. How can men, who have obtained mercy from God, withhold it from their fellows?

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Septuagesima, January 28, 1934

A Christian According to Christ
Matthew 5:1-12, 43-48

Golden Text: Blessed are the pure in heart: for they shall see God. Matt. 5:8.

Lesson Outline: 1. The Pattern. 2. The Principles. 3. The Practice.

Our lesson is taken from the Sermon on the Mount. It contains the standards or principles of the Kingdom of God. But the term "sermon," applied to the teaching of Jesus, is apt to mislead us. It suggests the modern preacher, and his formal discourse, whereas Jesus' method of teaching and preaching was wholly informal. He used the conversational method. Wherever He found hearers, ready to listen, He sought to persuade them to repent, and to make the will of God the supreme rule of their lives.

The Sermon on the Mount is a typical utterance of Jesus. It contains His central theme, and it illustrates His method. All of the teaching and preaching of Jesus had one common focus. The rule of God in the hearts of men. Thus, in our lesson, He portrays the character of a citizen of God's Kingdom. We might call this discourse, the Charter of the Kingdom of God. The whole of it, running through three chapters (Matthew 5-7), is a marvelous summary of the teaching of Jesus.

Following his statistical bent, acquired as a tax-collector, Matthew here weaves into a continuous discourse words of the Master that were spoken on different occasions. But this systematic grouping of the principles of the Kingdom shows us, in a most striking manner, what kind of men the disciples of Jesus are, or should become.

I. The Pattern. "Ye therefore shall be perfect, as your heavenly Father is perfect" (5:48). Clearly, then, God Himself is the pattern of life for citizens of His Kingdom. It sounds so utterly impossible, that men should ever attain to a divine standard of perfection. Yet, it seems plausible when we note that Jesus calls this supreme standard of life, "your heavenly Father," and not, "your King or Judge or Taskmaster." We are the children of God; wayward and foolish, but near and dear to Him, nevertheless! And what is more natural and plausible than that children should find their ideals in

their father? It is so on earth, and it is even so in respect to God.

But what is our heavenly Father's perfection? That is the question the philosophers have asked through all the ages. What is God? And their answers are deep and difficult. They remove God far from our limited understanding. Even if these philosophical speculations about God are true, they do not meet the needs of our heart. The heart of man cries out for a God who, like a Father, pitieth His children.

And it is Jesus, who shows us the Father, both in His life and teaching. His answer to our question is so simple that little children can understand it, so deep that the wisest men cannot fully fathom it. "God is love," Jesus tells us. That is His perfection. His infinite love. It is manifest in His creation, though we often fail to see it. His blessings are showered impartially upon all men. It is more clearly revealed in the gradual unfolding of His redemptive purpose in the history of mankind. Finally, that Eternal Love became incarnate in the life of the one Beloved Son. There we come face to face with the Father, who seeks to woo and to win men from sin to eternal life.

This high and holy standard of Christian perfection, patterned after our Father's, must never be confused with the "Perfectionism" claimed by some queer people. They call it, "the second baptism with the Holy Spirit," which makes them incapable of sinning. That is foolish fanaticism, a spiritual pride that often leads to a grievous fall.

The perfection that Christ demands of us, as citizens of the Kingdom of God, means that our ideal is not of the earth, but of heaven. Our righteousness must exceed "the righteousness of the scribes and Pharisees," ancient and modern (5:20). Far above and beyond the petty precepts of men, Jesus shows us the love of God, overarching the universe and undergirding it. That is our pattern.

Instead of inflating us with spiritual pride, it will humble us, as we seek to emulate the Spirit of Christ. But it will also hallow our conduct, if we are sincere, and take our faith in Christ seriously. It will give us a motive and a dynamic that no earthly or human ideal can impart to men. It will enable us to manifest in our lives, as the fruit of the Spirit of God, the very graces and virtues described in our lesson.

II. The Principles. In the Beatitudes the Master weaves the divine pattern into

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In order to make still clearer the true character of citizens of the Kingdom, Jesus contrasts their righteousness with that of the Pharisees (vs. 21-48). He illustrates the perfection required of God's children by five practical examples, viz., anger, lust, swearing, retaliation, and love. In each case, the new morality far surpasses the old. Jesus did not destroy the law and the prophets. He fulfilled their teaching by pouring the riches of His love into the narrow mould of their laws.

III. The Practice. What, then, shall we do with these fundamental principles of the Kingdom of God? Are they practicable? Is it reasonable to ask men to base their conduct upon these counsels of perfection?

Only the disciples of Jesus will accept His Beatitudes, with all their implications, as a reasonable and practicable law of life. Without faith in God, and in the coming of His Kingdom, no man can accept the Beatitudes as the rule of life. Both the motivation and the dynamic will be lacking for the cultivation of the character portrayed in our lesson.

Even for the disciples of Jesus, the law of love represents an ideal too high and holy for their unaided attainment. Christ alone kept it perfectly. Men may say that the Christian religion has been tried for nineteen centuries, and has failed to establish God's Kingdom. But the truth is, that, so far, men have tried it very little. They have found it very difficult to practice the Beatitudes. They run counter to the natural instincts of man. That is why the religion of Christ has not, as yet, been given a full and fair trial in the life of mankind.

And that is the reason for the misery that afflicts the world. "Happiness," true happiness, is the theme of Jesus' Sermon on the Mount. That is what men are seeking. And Jesus showed us the only road that leads to that goal. He taught men that true happiness depends, not upon the possession of things, but upon the attainment of character, even the character of citizens of God's Kingdom of love. Until we find that road, and walk in it, our life will needs be full of misery and suffering.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Jan. 28: The Place of Youth in the Church
2 Tim. 2:20-22; I Tim. 4:12

This subject has been given considerable attention within recent years. Two extreme views have been expressed regarding it. There are some old conservative folks who give very little place to young people in the Church. They are still of the old-fashioned opinion that "children should be seen and not heard," that the youth are erratic and should be given no part in the affairs of the Church. This view is largely responsible for the fact that so much of the services of the Church seem to be built around adults and the young folks are conspicuous by their absence from the regular services of the Church. But then there is the other extreme. There are those who give a place of undue prominence to the young. They insist that the young shall have a voice in the government of the Church, and the services are to be adapted almost exclusively to their wishes and needs. This view accounts largely for the fact that in some Churches the young people actually have charge of the services

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and run things to please themselves. The fact of the matter is that there is an element of truth and error in both of these views. The young must have a place in the life and work of the Church. It must, however, not be a place of subordination, nor of superiority. Both extremes defeat themselves. It is, therefore, important that we should find the proper place for the young people in the Church.

Let us start with the fact that the Church is a family, the family of believers, the family of God. Now, every family presupposes children. Children naturally and normally belong to a family. The child is born into the bosom of the family and grows up in its atmosphere and

under its influence. The family exists for the children, and the children for the family. There is a beautiful reciprocal relation between the children and the adults in the family circle. If the children seek to dominate and control the family there is disorder and confusion. But if the children are suppressed, if they are disregarded and neglected there is likewise no ideal or normal family life. Now, the same thing holds true in the Church, as well as in every other relation of life. It is frequently charged against the Church that it does not provide spiritual interests for its youth. But when we come to think of this is really not a fact. The child born of Christian parents is taken up into the bosom of the Church by the sacrament of baptism. One of the two sacraments of the Church concerns itself principally with children. Then there follows the whole course of Christian nurture. The parents are enjoined to train up their children in the nurture and admonition of the Lord. The parents are to teach them about God and Jesus Christ and the Bible and the Church. They are to teach them to pray, to sing, to worship, to discern between right and wrong, to create and cultivate in them high ideals. Let us always remember that the Christian family is a real and significant part of the Church. When Christian parents train their children in the home in the principles of our religion it is the Church at work in the home. The Church is doing this for its children. Then this is supplemented, not substituted, by the teaching and training in the Sunday School and the Catechetical Class. Here in the Sunday School are facilities, consecrated teachers, suitable equipment, social contacts and Christian fellowship in which and by which this nurture of the children and youth is extended and deepened. Then the pastor gathers these young people at a suitable age, into a class and further instructs them in the vital and fundamental principles of our religion and in the way of the Christian life, and then these young people, after having come up through all these years of Christian training, take the vows, made by their parents at baptism, upon themselves and are now confirmed or established in their faith and their relation to the Church. For twelve or fifteen years the Church has actively and definitely interested itself in its youth. The Church has done even more than that. It has provided schools and colleges for its young people and bids them come to get a higher education, thus qualifying them for different callings and walks in life. The Church thus spends literally hundreds of thousands of dollars on its youth. Too often both the Church and the young people fail to recognize this fact. The youth frequently complain that the Church does not sufficiently recognize them, when as a matter of fact the Church always has expended, and is today expending much of its thought and money in behalf of its youth. The complaint comes because the young people too often limit the scope and function of the Church to the services on the Lord's Day in the House of God. They feel that the type of services in the Church is not adapted to their needs, that the preaching is directed almost entirely to the older folks, that the government of the Church is run by "elders" who usually are elderly men. But evidently the work of the Church is far more inclusive than this.

In recent years a greater recognition has been given in the Church to its young people even in the service features. The youth have formed themselves into various groups and organizations such as Boys' Scouts, Girls' Guilds, Campfire Clubs, Christian Endeavor Societies, and many others. The Church provides for Summer Camps and for athletic and recreational activities. Many Churches provide gymnasias, with modern equipment. Some Churches have organized Junior organizations, have Junior choirs, and in not a few instances the young people take charge of the evening service. The Church thus cares for

the physical, mental, social and spiritual lives of its youth. There never was a time when this was done more generally than it is today.

In spite of all this many of the youth of the land hold themselves aloof from the Church. They do not attend the services as they should and their sense of loyalty to the Church is not as deep and strong as it ought to be. And yet the Church goes forward upon the shoulders of the youth. Nearly every great movement in the Church has been started by young men or women. The Church itself was founded by a young man, just in the thirties. The 120 who formed the charter membership of the Church of Christ were all young people. Probably the oldest was Mary, the Mother of Jesus, and she was not yet fifty years of age. Down through the centuries the Reformers and leaders were nearly always young men. They had vision and zeal and courage. The youth of today may find their supreme opportunity in the Church of Christ. Here is room for real leadership. Here is a field where youth may test its powers and invest its life. Instead of criticizing and condemning the Church for its apparent indifference to the young, the young people should throw themselves with a passion and an enthusiasm into the program and purpose of the Church so that through it the highest and loftiest ideals of life may be more fully realized. With Job we may exclaim: "On my right hand the youth rise up," and with the Psalmist we may say: "Instead of thy fathers shall be thy children, who shall be princes in the land."

BOOK REVIEWS

The Prophets of Israel, by S. Parkes Cadman, D.D., LL.D. Illustrated by Frank O. Salisbury, member of the Royal Society of Portrait Painters. Macmillan Co. Price, \$3.25.

However satisfactory the several chapters of this book are, none is more so than the Introduction in which the author defines the ways and works of the prophets in Israel—their message given them from God, not found of them by "scholarly research or metaphysical reasoning" or reached through dreams and visions. "Jehovah's word in their mouths was a veritable declaration of His will at a particular moment or to meet a drastic need"—always an "original expression of the character and aims of the living God who made Himself known in the prophet's soul and vocal in his utterances."

Yet while God came to them the prophets were not merely mediums repeating parrot-like the words of God. Each spoke from his point of view in the language of his day and with the impress of his own genius upon his message. The prophets were not oracles through whom God spoke to men without respect to persons, times, or conditions, but spirit-filled men who spoke for God before men and for men before God.

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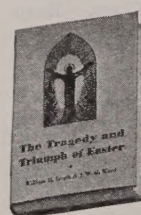
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